

DAILY BIBLE LESSON. LESSON VIII.—Jesus assumes the Authority of the Messiah.

John ii. 13 to end. The evangelist now goes on and gives further evidence that Jesus is the Messiah,—which, as we have before stated, is one great object of the book,—from his assuming the authority which belongs only to one sent of God.

MONDAY. Read v. 13, and ask questions. Every male among the Jews was required to appear at this feast, Ex. xxiii. 17, Deut. xvi. 16. Jesus in obedience to the law, went up to observe it. It is the first passover on which our Saviour attended, and he followed the custom of his country; and, as the recorded Luke vi. 1, another John vi. 4, and the last one when he was crucified, John xi. 55. As his baptism when he entered this, probably not far taken place sometime before the period of his from six months, far from three years and a half, ministry was in the prophetic in Dan. ix. 27.—Barnes. Read Ex. xii. and xiii. to verse 16; and ask questions. Read also the article 'Passover,' in Bible Dictionary, &c.

Read verses 14 and 15, and ask questions. For the purpose of finding out the reason why the cattle, money changers, &c. were here, see Barnes, or any other commentary.

There must have been a grand market for these animals at such times; for Josephus tells us, that no less than 250,000 victims were offered at one passover. Christ did not drive out the owners of the cattle, only the cattle themselves; and the sheep, would be better expressed by 'both' or 'even the sheep,' &c. He loosened the cattle and drove them away, as there was no danger but that the owners would find them again; but the doves, he told the owners to take away. We do not learn that Christ offered any violence to the men; certainly not to the owners of the doves, and the money changers, and probably not to the owners of the cattle; and all he wished was not to break up the traffic in that sacred place.

He thinks the state of the temple, when these traders had erected their seats and their stalls in it, and turned the courts of God's house into a market, was just an emblem of the state of our hearts, when we appear in the sanctuary distracted with worldly cares, to the neglect of that one thing needful, which then demands our most attentive regards. Would to God that in this sense our Father's house were not often made a house of merchandise! Let us pray that Jesus, by his good Spirit, would assert it to himself, and drive out those intruders which break in upon our truest enjoyments, in proportion to that degree in which they entrench on our devotion.—Dodridge.

Repeat v. 16. And said unto them that sold doves, take these things hence; make not my Father's house an house of merchandise.—And ask questions.

By his saying this, Christ openly proclaimed that God was his Father, and made such a declaration of his divine mission, as could not but be greatly observed by the multitude.—Dodridge.

QUESTION for the week. Find passages of Scripture in which Christ is said to do the works of his Father, or in which he gives proof by his works, that he is sent of God.

Pray that Christ may be honored as the almighty Son of God.

TUESDAY. Repeat v. 17. And his disciples remembered that it was written, the zeal of thine house hath eaten me up.—Questions.

As if it were said, a regard for the honor of thy sanctuary, like a secret flame glowing in my bosom, preys upon my spirits, and would have consumed me had I not given it vent.—Dodridge.

Here is an example set for ministers, and for all Christians. In Jesus this was the great commanding sentiment of his life. In us it should be also. In this he began and ended his ministry. In this we should begin and end our lives. We learn also that ministers of religion should aim to purify the church of God. Wicked men, conscience-smitten, will tremble when they see proper zeal in the ministers of Jesus Christ; and there is no combination of wicked men, and no form of depravity that can stand before the faithful, zealous, pure preaching of the gospel. The preaching of every minister should be such that wicked men will feel that they must either become Christians, or leave the house of God, or spend their lives there in the consciousness of guilt, and the fear of hell.—Barnes.

Read Ps. lxxix. and ask questions. Pray that Christians may be zealously engaged for the honor of their master.

WEDNESDAY. Repeat v. 18. Then answered the Jews, and said unto him, what sign shewest thou unto us, seeing that thou dost these things? Who answered? To whom did they answer? What did they say? What is meant by 'sign'? Doest what things?

When a man was sent of God to be a reawener of his will, it was always expected that the Lord would work a miracle to attest to his divine authority. See Barnes on this verse.

The people were generally convinced that he was the Messiah, but the Jewish rulers were not satisfied. Read John ch. iii. What did Nicodemus say in the second verse?

Tell some of the miracles which Moses and other prophets performed, to show that they were sent of God.

Pray that ministers by their success in preaching, may give evidence that God is with them.

THURSDAY. Repeat v. 19. Jesus answered and said unto them, destroy this temple, and in three days I will raise it up. What did Jesus say? What did he mean by 'temple'?—See Barnes on this verse.—What did he mean by his raising it up in three days?—Find other passages of scripture in which the body is called a temple.—Who would raise Christ's body?—Could any but God do that? What must Christ then be?—See Barnes.

Read v. 20, and ask questions. Read 'Temple' in the Bible Dictionary.

Repeat v. 21. But he spake of the temple of his body. Read Ephesians ii. and ask questions about v. 21, 22.

Pray that Christians may be holy, a fit temple for the Holy Ghost.

FRIDAY. Repeat v. 22. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.—And ask questions.

This saying of our Saviour at that time seemed obscure and difficult. The disciples did not understand it. But they treasured it up in their memory, and the event showed what was its true meaning. Many prophecies are obscure when spoken, which are perfectly plain when the event takes place. We learn from this also the importance of treasuring up the truths of the Bible now, though we may not perfectly understand them. Hereafter they may be plain to us. It is therefore important that children should learn the truths of the sacred scriptures. Treasured up in their memory they may not be understood now, but hereafter those truths may be clear to them. Every one engaged in teaching a Sunday school, therefore, may be imparting instruction which may be understood, and may impart comfort long after the teacher has gone to eternity.—Barnes.

Read Luke xxiv. and ask questions, particularly on verses 7 and 8. Pray that parents may be careful to fill the minds of their children with texts of scripture.

SATURDAY. Read v. 23. Where was Jesus? What did many do? Why did they believe on him? Do we know what those miracles were? How long did the passover continue?

Repeat v. 24. But Jesus did not commit himself unto them, because he knew all men, v. 25. And needed not that any should testify of man: for he knew what was in man.

Ask questions!—Can any one but God know what is in man?—See Barnes. Read also the article 'Passover,' in Bible Dictionary, &c.

1 Sam. xvi. 7 and Matt. ix. 4. 1 Chron. xxviii. 9 and Acts vi. 30. "xxix. 17 and John i. 24. Jer. xvii. 10 and Rev. ii. 23.

Jesus knew it was not safe for him to make himself fully known at that time, as it would excite the rulers against him, and hasten his death before he had ended his mission.

Pray that Christ may show us our own hearts.

Immediate Emancipation—Anti-Slavery Society—Colonization Society.

No. II.—ANTI-SLAVERY SOCIETY. In my former number I undertook to show, that to accomplish the abolition of slavery, we must advocate the doctrine of 'immediate emancipation'; and that all doctrines, opposed to this true one, go in effect but to perpetuate slavery.

Means to be used to promote 'Immediate Emancipation.'

It is now in order to inquire, what are the means which, in connection with the piously and unceasingly supplicated blessings of God upon them, will most promote the prevalence of this doctrine. In the first place, let every person, who has adopted this doctrine, commend it to the adoption of others, in all the ways which the providence of God affords him for doing so. Let him make it a topic of conversation wherever he can do so fitly. If he write for the press, let him remember how great is the power of the press to promulgate this doctrine, and if he be accustomed to exhort the public assembly, and especially from the sacred desk, let him raise his voice in behalf of 'immediate emancipation.' In addition to speaking and writing for this doctrine, he must live in conformity with it; and to do so, the citizen of the United States is required to treat the slave of his country as a man; and what is next in kindness to the slave himself—to treat the free person of the slave's despised color as a man: for there is hope for the slave, in proportion as justice is done to the free, who wear his proscribed complexion, and share with him in the wrongs, which this guilty nation visits upon every African skin.

Prejudice against Color to be removed at the North, and the Blacks to be treated as Men.

So strong and lively is the mutual sympathy, which pervades this portion of our fellow creatures, who, bond and free, are driven into the same caste by the prejudice against their common color; that an elevation of our free blacks will be quickly answered by a correspondent improvement in the prospects of our slaves; and kindness towards the one, will tell with electric swiftness on the hearts and hopes of the other. Let the white citizens of the free states bring themselves to reflect, that to the negro belong the rights, the attributes, and the immortal destiny of a man; that his origin is common with theirs; and that he is passing with them through a world of trials to a world of rewards. Let them resolve, as we may hope they will, to do, to accord to him the privileges of citizenship, intellectual worth entitles him;—and a public opinion will soon be created in these states, which, in our mutual and extensive intercourse with the slave states, will be sure to undermine and destroy their system of slavery. Hitherto, an opposite public opinion has prevailed in the free states, and it has been mighty to strengthen the bonds of the slave. The slaveholder, in his visits to the North, has been seen treating the colored person as if he were a brute rather than a man. He has seen us refusing to associate with him, and with those who have seen him, and our pride and cruelty, closing against him all the avenues to respectability and honor.—and he has returned to the South, viewing himself with increased complacency, and carrying with him the suffrages of the North in favor of his continued oppression of his fellow men. He has found the free black at the North generally as much debased, as is the enslaved black at the South; and he has thence very naturally inferred, that it would be no kindness to his slaves to emancipate them.

Reflex Influence on the South.

But let the scene be changed. Let the slaveholders, who flock to the North for pleasure and for trade, find that the unjust, unphilosophical, and unchristian distinctions, which still exist among men here on account of their different complexions, are obliterated; that all our laws, founded in these distinctions, are repealed; that we are no longer guilty of the American peculiarity of judging of the worth and claims of human beings, by the tinge of their skin; that colored youth are no longer denied employment in our stores, and even in our workshops; and no longer excluded, as with rare exceptions they have been, from our academic schools; that, in a word, we have entirely purged our hearts of those prejudices against the black, which have hitherto blighted his hopes, and kept him in the dust.—let these Southern brethren witness such changes amongst us; and who can calculate the effect on their hearts and minds of this exemplification of humane and Christian principles? Their duty, which had before been told to them from Northern brethren, and from our own pulpits—but with the ineffectualness of all things but practice, who hypocritically preach one thing and practice another—will now be drawn out in living characters before them; and they will—many of them certainly—return to their homes with convictions, never to be shaken off, until they shall have 'let the oppressed go free.' How lovely, as well as mighty, was this influence of the North on the South! How much more kind and fraternal, as well as effectual, than the unchristian censure and coarse abuse, by which some misguided persons amongst us are now engaged in expatriating the South. This influence, arising from changes in the state of society at the North—changes intended for ourselves, and submitted to by ourselves—would probably awaken but a small share of that jealousy in Southern minds, which Northern measures would do, that were designed avowedly and primarily, if not exclusively, for the production of similar changes in the social state at the South.

Emancipation must begin at the North.

In the matter of our colored population, as in the temperance reform, every man is, in the first place, to 'build over against his house';—and to continue the parallel;—as the temperate drinkers are to reform themselves, before they undertake to reform the drunkards, so the people of the free states, in respect to their treatment of the colored population, are first to adopt right sentiments and right practices themselves. Then, if their example is not sufficient to produce the like sentiments and practices at the South, they can, with a better face, couple with the power of that example a direct appeal to Southern sympathies. However loudly Southern men may complain of Northern interference on this subject, and however Northern apologists for slavery may chime with them, it is nevertheless true, that the North is as properly the theatre on which to begin operations for the destruction of Southern slavery, as that the sober are the subjects, among whom the work of reforming the drunken is to be commenced. In slavery, as in temperance, we are to begin the reform wherever we can get foothold; and in the former case, we get it in the free states, and in the latter, among the sober. Very much, therefore, are they in error, who would dissuade us from making anti-slavery efforts at the North, and would have us go to the South, and make them there.

Northerners becoming Slaveholders.

As a proof that there is not a sound and healthy public sentiment at the North on the subject of slavery, and to bring in view another particular, in which the lack of such a sentiment is manifestly and detrimentally to the South, we may refer to the indisputable fact, that a very large proportion of those who emigrate from the free to the slave states, not having been 'rooted and grounded' in principles against slavery, soon lose their superficial dislike of it, and lend the influence of their example to quiet in a sin the numerous consciences, which they are now so favorably situated for impressing with its enormities. Even ministers of the gospel among these emigrants, not unfrequently pollute their 'holy calling' by associating with it the soul-killing relations of the slaveholder; and such do so, instead of exhorting the emigrants to 'cry aloud, spare not; lift up thy voice like a trumpet, and declare people their transgression'—are all dumb dogs, that cannot bark; and not unfrequently have their taste of the profits of slaveholding made them 'greedy dogs, which can never have enough.' Oh, had all the emigrants from the free to the slave states been careful to 'touch not the unclean thing'; and had they been faithful to rebuke with the more impressive language of their lives, if not permitted to do so with their lips, the giant sin of those states; and had they, moreover, in secret places, if not permitted to do so publicly, lifted up their hands against the slaveholder, and poured into the Governor's Most High, from hearts that sincerely and deeply abhorred it, petitions for the deliverance of their country from it—long ago would that country, very dear to us now, but then unpeopled more dear to us, have given back from all her mountains and valleys, a practical and honest response to her own noble sentiment—that all men are created equal.

Necessity of Combined Action.

We have now mentioned some of the things, that the friends of 'immediate emancipation,' or, in other words, of the abolition of slavery, should do to promote their cause. We will now add, in the second place, that these effects, to be most availing, must be combined. The principle of associated benevolent action has evinced so great power, and been crowned with so great success in our days, that it is not to be overlooked by any, who would accomplish an important moral reformation. Of how little avail to the abolition of slavery, were the isolated efforts and efforts of even such men as Governor Cass, Chancellor Walworth, and Rev. Dr. Beecher, who had long practised total abstinence from ardent spirits, before the temperance reformation began! But how effective is the combination of individual zeal and effort in the Temperance Society! The friends of 'immediate emancipation,' all over the land, should form themselves into societies for the furtherance of this doctrine.

Anti-Slavery Societies.

Already they are beginning to do so; and are prosecuting the object of their societies with a success, measurably counteracted, it is true, by partisans of an untempered zeal; but yet so extensive, as whilst it argues the soundness of the great doctrine they advocate, proves, in no small degree, the efficacy of the principle of combination to which they are mainly indebted for that success.

Modifications to be made.

I think there is no room to doubt, that the Anti-Slavery Association (I speak of all our Anti-Slavery Societies as constituting but one association) is destined to contribute more largely than any other system of means, to the subversion of American slavery;—and yet I as fully believe, that before its labors will be crowned with triumph, its character must undergo considerable modifications. The spirit in which it is carried on, needs to be purged of much of its mixture. I see, in that spirit, an admirable share of profound respect and holy zeal for the laws of God, and the rights of man; but I also see in it no small share of weak impatience for the accomplishment of its object; and of intolerance, ferocious intolerance, towards those, who either disapprove of that object, or would pursue it by different means.

Abusive Language.

It is distressing, as it is amazing, to find, in the admitted periodicals of this association, such violent abuse of many of the wisest and best men of our nation. Profligate politicians do not speak worse, one of another, than these periodicals speak of distinguished men, who have grown gray in the cause of philanthropy and of Christ. That political newspapers, whose trade it is to throw mud, should occasionally bespatter the Anti-Slavery Society, furnishes no excuse whatever for that society, which is truly, as well as professedly, a Christian institution, to resort to the same vile employment. Unhappily, there are many professing Christians at this day, who place themselves on their bold and Mar-Luther like assaults on their opponents. But Martin Luther is not to be imitated in all things; and even if the harsh terms in which he spoke of his adversaries are to be excused, that does not justify their use in the enlightened age of our existence, and least of all, when spoken by Christians of Christians. The meek and gentle spirit of Luther's fellow laborer, Melancthon, is a far better spirit for Christians to settle their differences in. Grievous as are these faults to which I have adverted, yet as they are not inherent in the plan and structure of the Anti-Slavery Society, and do not pertain at all to its objects, so they do not constitute an argument for amending, nor for deserting the institution.

Denouncing Slave Holders.

Another fault, of which I hope the Anti-Slavery Society will soon repent and get rid, is its violent, bitter, and unmeasured denunciation of the whole slaveholding portion of our countrymen. Even the Declaration of the Anti-Slavery Society, calls every American slaveholder a 'man stealer'; and calls him such too on the authority of cited passages in the holy scriptures.—What wrong there is in these passages for the charge, I find no difference between the case of a pirate, who runs down the poor negro on the coast of Africa to carry him into hopeless captivity, and that of our young Christian brother at the South, in whose inheritance are his deceased father's family servants, to whom he is aiming to do good on gospel principles, albeit he has not yet learned, that these principles require him to dissolve the new relation, which exists towards him, and that we forced upon him, by the course of events and by the laws of his state;—but still, a relation, that cannot be continued by him innocently. Call that pirate what you will; but before I can class with him the virtuous man, whose case I have here contrasted with his own, and see the one, as well as the other, to be deserving of the deeply reprehensible epithet, with which they are equally stigmatized by the Anti-Slavery Society, I must have parted entirely with my powers of discrimination.

Necessity of Preserving the Union.

This charge against our slaveholders indiscriminately, is but a specimen of what is to be found on hundreds and thousands of pages, that have been published by the Anti-Slavery Society about these slaveholders. The violence of the censure which these pages cast on the South, is in the nature of truth, and grossly extravagant, will not be denied by the intelligent and candid; and it is evident, that the mutual exasperation between the North and the South, which such censure produces, not only unfits the North for profiting the South on the subject of slavery, but unfits the South for being profited on it from any quarter. And how much reason have we to fear, that this angry feeling, with which one portion of our common country is influenced against the governments, will eventually separate them under different governments. Better this separation however, would the violent and fanatical portion of our abolitionists say, than that slavery should continue in our land, another year. My reply to this is: 'The same God, who requires us to abolish slavery, also requires us to preserve this political Union, which our fathers purchased at so great a price;—a Union, in which are bound up for us and our children richer blessings, than our Heavenly Father ever vouchsafed to any other nation. And let us be careful, when we are engaged in doing good, not to do that rash and reckless thing, which would destroy more of other good than what we should accomplish even if we were to accomplish all we had aimed at.' Important as is the immediate abolition of slavery in this country, I hesitate not to say, that the preservation of our political governments is still more

important. What reasonable confidence can we have, that when these governments are overthrown, they will be succeeded by others, under which religion and philanthropy will be left free to labor for the removal of the many other great vices, besides slavery, that afflict this land? Who can say that they will not be succeeded by that anarchical state, in which good of every sort is precluded by the unwonted activity of all the elements of evil—or, perhaps, by an iron despotism, under which, public opinion, the medium through which moral reformations are achieved in this country, will be wanting? But after all, would slavery be abolished by the destruction of the Union? Would it not be more likely to survive that calamitous event, and even to acquire fresh vigour from it?—and does not the Union itself afford us some of our greatest advantages for overcoming the evil? In proportion as the bearing of the moral influences of the North on that evil is desirable, in that proportion we should deprecate the event, which would lessen their bearing.

Union of Church and State.

Another objection I raise to the Anti-Slavery Society, is on account of that part of 2 Article of its Constitution, which binds the Society to act on Congress. There is no little reason to fear, that the glaring absurdity of the cry of 'Union of Church and State,' which the worthless and wicked have raised against the Temperance and other benevolent enterprises will have the unhappy effect of causing the wise and good to turn a deaf ear to that cry, on whatever occasions it may be raised. Still there is such an evil, as the 'union of Church and State'; and, as we are not secure from experiencing it, so it is the part of prudence for us to resist every tendency to it. Now, if any one of our religious denominations were to direct its action on Congress in respect of its secular tenets, it would not be proper to raise the note of warning against such a tendency to a 'Union of Church and State.' But here is a Society acting professedly on high Christian principles, and whose very Constitution requires it to endeavor 'to influence Congress.' I am not wrong in saying that the Anti-Slavery Society professes to act on high Christian principles. Indeed, it would sometimes seem from the language of its organs and the acts of its members, that it well might claim to be the only one of our benevolent Societies, that acts on such high principles. Not only is it even drawing contrasts between its own Christian purity and firmness and the 'unprincipled expediency' of a certain other Society; but it has taken the American Bible Society in hand, to show how unchristian even that noble Society is, when compared with its own. I venture to say, that, if the Bible Society, with no more of a religious character than it possesses, should have a clause in its Constitution, requiring it to act on Congress, that very clause would awaken a fatal jealousy against the Society. But if the Anti-Slavery Society has much more religious than the Bible Society, why may we not expect the latter to be more religious, than the former? Let no religious Society—let not even the Temperance Society—endeavor directly to affect our legislation. But let the Temperance Society and the Anti-Slavery Society labor to rectify public opinion in respect to their objects, and let them trust to this rectified public opinion to produce all needed changes in the laws.

Ill-timed Zeal.

The treatment of the American Bible Society, to which I have here alluded, shows very strikingly the fanatical and headlong zeal which characterizes some of the leaders of the Anti-Slavery Society. These leaders not only charged the Bible Society with falsely professing to have supplied all the destitute of our country with the holy scriptures; but they strove to plunge that Society into a controversy with the South, which a moment's reflection must have taught them the most proper and most judicious course of action would have been to avoid. That such a controversy would have followed the mad attempt of the Bible Society to supply with the holy scriptures the '400,000 families,' as it suits the fancies, not to say, the designs, in this case, of these leaders to style our slave population, is beyond a doubt. But could those leaders have been so weak, as to hope that the Bible Society might be prevailed upon to make this attempt? It seems to me, that they could not. Their object, in pressing this measure on the Society, was probably to furnish themselves, in the refusal of the Society, with an occasion for raising against it that clamorous outcry, which they are so industrious and impatient to arouse against every individual, who refuses to yield up his brow to be stamped with their peculiar type of Anti-Slavery. Or, if they did indeed hope, that the Bible Society could be moved to undertake to supply those '400,000 families'—to nearly all of whom the Bible would be as waste paper on account of their inability to read it—then it must have been for the purpose of illustrating, at this vast expenditure and sacrifice of the funds of that Society, the great injustice, that is done the slave, in not teaching, and even in not permitting him to be taught to read. Let that injustice be shown in all its enormous wickedness; but let not the American Bible Society be degraded from its peaceful and elevated sphere of action into an instrument for showing it. I have dwelt thus long on this incident principally to manifest how unfit are the men, who laid this snare for the Bible Society, to give tone and direction to the measures of the Anti-Slavery Society; and also how important it is, that they should be exchanged for men of a considerate and prudent spirit. (1) I might advert to the similar attack on the Virginia Tract Society to show what I probably have sufficiently shown in reference to the attack on the Bible Society.

Declaration of the Anti-Slavery Convention examined.

The Declaration of the Anti-Slavery Convention, emanating as it does from the same body, that framed and adopted the Constitution of the Anti-Slavery Society, and formally sanctioned, as it is, by its Auxiliaries, has probably an authority and sacredness in the eyes of its members not inferior to their veneration for the Constitution itself. It may well therefore to examine the doctrines of this instrument. I have already adverted to the gross error in it, which classes all American slaveholders with 'man stealers.' I now lines further on, it makes the declaration: 'that all those laws, which are now in force, admitting the right of slavery, are, therefore, before God, utterly null and void.' This is the highest toned nullification we have met with. The doctrine involved in this declaration being one admitted, there is no longer any binding authority in human government and human laws. This doctrine not only clothes every individual with his highest judicial power of the land, by nullifying, but the final and conclusive interpreter of the laws;—be even the legislature is a farce, a mere nullity, which this doctrine claims for his whims and conceits. It is true, that I am bound to protest against the wicked laws of my country, and to labor for their repeal; but until they are repealed or adjudged by the competent tribunal to be 'null and void,' I am not at liberty to treat them as such. As a citizen, and especially as one of the co-sovereigns of this republic, my duty is to obey the laws, and to pay my taxes on me, of which I cannot rid myself by merely nullifying my back on them, and pronouncing them null and void. I cannot be released from this responsibility at so cheap a rate. And if a case shall ever occur, in which, from the principle of obedience to God rather than to man, I shall have gone counter to these laws I shall not then have followed the instructions of the Anti-Slavery Society, and have pronounced these laws 'null and void'; but I shall have given my emphatic testimony, that they are sacred to the public conscience, and that I am under renewed obligations to devote myself to their repeal. How deeply is it to be regretted, that in an instrument so wide an influence, as that now before us, examining there should be any attempt to generate and justify a disorganizing spirit, and a contempt for that profound respect for the authority of human laws, in which the fabric of civil society is founded and by which it is ever after maintained.

When we see this doctrine, that individual caprice may sport with and nullify our laws at pleasure, embodied in an instrument of so high, if not indeed in the highest authority with the members of the Anti-Slavery Society, we are no longer surprised, that its leaders should, in conformity with that doctrine, make their seditions and incendiary appeals to the public mind. This accounts for the fact, that even the principal secretary of the Anti-Slavery Society did not scruple in publications under his own name

to vilify the Superior Court and the recorder of the city of New York; to hold them up as in league with the slaveholder; and, in a word, to attempt to bring the laws and constituted authorities of the land into contempt. Such, indeed, is his disrespect for these authorities and the due course of law, that he appeals to the people of the state of New York from a judicial decision, respecting the collision of a law of that state with a law of Congress! Thus did Mr. Wright appeal in the 'Emancipator' of May 20th, 1834. It was early in the following July, that the city of New York was disgraced by the assaults of mobs on the colored people and others. I doubt not, that Mr. Wright, who, I am happy to learn, is eminently both the scholar and the Christian, is devoting himself sincerely and untiringly to the cause of the oppressed;—but, when he is again disposed to complain of the New York mobs, let him remember his own persevering efforts, in his 'Chronicles of kidnapping in New York,' to obstruct the administration of the laws, and to kindle an irregular and factious opposition against them; and let him pause to consider, whether the sin of these mobs does not, in some measure lie at his own door.

In the paragraph next to that we have last examined, the declaration insists, that 'all persons of color, who possess the qualifications, and the exercise of the same prerogatives as others.' The reader will particularly mark the words 'all' and 'forthwith,' in this quotation. In many of our states, every white male citizen twenty-one years of age, is a voter, and eligible to civil office; and I trust that the rapidly growing favor towards the truly republican doctrine of 'universal suffrage' will soon make this the case in the other states. Now does the Anti-Slavery Society mean, that every slave, twenty-one years of age, should be invested with these rights? If it does not, let it alter the meaning. But if it does, then is it seeking for a change, which, even more than slavery itself, would be fraught with mischief to the institutions of our country.

The Declaration next denies, that 'compensation should be given to the planters emancipating their slaves.' The spirit of the reasons, which are then given for this denial, shows but too clearly, that the Anti-Slavery Society, would have our Southern brethren shut out from the pale of Northern sympathies, on account of their guilt in relation to slavery. Is there not unkindness—not to say, something of the evil and unchristian and unchristian, that a benevolent and reasonable man at the North, sitting down calmly to this subject, would be likely to have some such reflections as these pass through his mind: 'Criminal, as is the South, in clinging to slavery, and ultimately beneficial as its abolition would be to every valuable interest there, it is nevertheless true, that the uprooting of an institution, so interwoven with the whole fabric of society, would be followed with disastrous revolutions to thousands of families; and, with comparative, if not absolute poverty, and pauperism, which would have the effect of destroying the means of support for the posterity, and cause of righteousness, to deprive itself of the tempting advantages, which it was realizing under the existing order of things. The subjects of this poverty, most of whom had been educated to an entire dependence on the industry of others, and had never hardened their hands with toil, would, in such an event, be in circumstances to move the sympathies of the whole world in their behalf. But where should they look for the trust and strongest sympathies, if not to their Northern brethren, who belong to the same political family with them?—and what are far closer and more cheering associations—are united with themselves in their various Christian communities and in the ties of kindred friendship?—and what is never to be forgotten when on this subject—who are sharers with themselves in the guilt of slavery?—for the slavery of the South is quite as much the work of Northern, as of Southern hands. Surely the North would not keep back from recognizing the claims, that the South would have upon it, in such a case. On the contrary, it would rather exclaim: 'Empty the national treasury—appropriate the whole national main—sooner than the distresses of the South shall remain unrelieved.'

I cordially respond to the sentiment in the Declaration, that 'compensation should be given to the outraged and guiltless slave.' But I ask, would they not be far more likely to realize this compensation in the midst of a prosperous than of a disabled and wretched white population? And, in the event of universal emancipation at the South, would not the means, which the generosity—the justice indeed—of the North should put into the hands of the whites there, be an advantage and blessing to the blacks also, which they may well all desire?—and, if the word 'expiation' is here used to denote compulsory removal, then this solemn and formal declaration of what no man, woman or child will controvert, is, to say the least of it, superfluous; and if the word is used instead of voluntary emigration, then is it fit to pronounce this scheme of expiation 'cruel';—and do not justice and generosity revolt at such an imputation on the motives of the good men, who take up this cause, who may be, who are so freely expending their time and money to promote it?

In the next paragraph of the declaration, the italicized words 'under the present national compact' imply most clearly the wish of the Anti-Slavery Society, that Congress might be empowered to 'interfere with the slave states, in relation to this momentous subject' of slavery. What confused notions of what, under any probable alterations of that compact, would be the proper sphere of the action of Congress, and the distinction of the powers of the general government from those of the state governments, must be in the minds of those who can entertain this wish? Never surely can this wish be realized, until this compact is so far altered, as radically to change the mutual relation between the general government and the states; or, in other words, to break up those happy political systems, under which our country has prospered beyond a parallel. But who impudent for a benevolent, not to say religious society, to meddle with this subject?—and how far more likely is the Anti-Slavery Society to harm than to aid its cause, by attacks on the federal constitution.

The declaration then asserts: 'that Congress has a right and is solemnly bound to suppress the domestic slave trade between the several states.' Even if the letter of the constitution can be plausibly interpreted to give Congress this right, yet does any one suppose that it was intended by the framers of that instrument to bestow the right on Congress? Would the slave-holding states have approved that instrument with the knowledge, that it conferred such a right on Congress, which but the man, that would consent to see our nation severed, could ask for its exercise?

I will remark on but one other paragraph of the declaration. It is that which says: 'we maintain, that there are at the present time the highest obligations resting upon the people of the free states to remove slavery by moral and political action,' and which, after charging upon the people of the free states a political relation to slavery, and one too that is criminal, concludes with words of significance and force, that it 'MUST BE BROKEN UP.' I will pass over the absurd, and almost ludicrous inconsistency between this language and that part of the very same instrument, which informs the world, that the Anti-Slavery Society rejects 'the use of all carnal weapons for deliverance from bondage; relying solely upon those, which are spiritual, and mighty through God, to the pulling down of strong holds.'

In the first place, they are not intelligent friends, but very dangerous enemies of their country, who seek to build up political parties on geographical distinctions, and to array one section of their country against another. But in the second place, how monstrous is it, that a religious society should virtually avow this to be its purpose. As I love my country and desire the perpetuity of her free institutions above every other earthly good, I cannot but think that none of her political parties will ever be identified with her great geographical divisions, and especially, that no political controversy will ever spring up between the North and the South, on the most delicate and difficult subject of slavery.

The paragraph, from which we have last quoted,

is suited to diminish our surprise, that the 'Emancipator' and the 'Liberator,' on the eve of the late deeply exciting elections in New York and Massachusetts, came out against one of the two great political parties into which the nation is divided. Who ever will take the pains to look into the 'Emancipator' of the 14th October and into the 'Liberator' of the 11th and 18th October, will find startling evidence, that the Anti-Slavery Society does not mean to suffer those parts of its constitution and declaration which look to political action to remain a dead letter.

I find it difficult to excuse those of my countrymen, who are guilty of so great an offence against patriotism and gratitude, as to charge the sin of American slavery on the federal constitution. The Anti-Slavery press shows that this offence is not uncommon. So far is the constitution from meriting the accusation, that, but for this instrument, or, in other words, but for the nation, which it constituted, the slave states and, indeed, the other states might to this day have been engaged in plundering Africa of her children. This instrument narrowed down that guilty work to the term of twenty years; and it may as well be said, that he, who gets his friend to obtain from him drink after a given period, is chargeable with the sin of his ruin drinking in the mean time; as that the federal constitution is responsible for the slave trade, during those twenty years.

Another ground, which the Anti-Slavery press takes for charging the sin of slavery on the constitution, is, that it authorizes the apprehension in one state of the fugitive slave of another. True, it does authorize the arrest in any one of the states of a person 'held to service or labor' in another; and hence the fugitive slave can be pursued by his owner into another state. Without this authority in the constitution, a state law would be, in this matter, the boundary of a foreign nation against its apprentice would have but to cross it, to be discharged from his indentures.

How much more suitable it is, that, instead of reproaching the Constitution for having fallen short of our wishes on the subject of slavery, we should be thankful for its partial gratification of those wishes; and that, instead of falsely accusing it of favoring slavery, we should be thankful for the testimony against slavery, in that glorious instrument, not one page of which is polluted with the word 'slave'; and that, instead of assailing the memories of the good and good men, who suffered for their country, we should be thankful, that they succeeded to any extent, in imposing checks on the growth of slavery.

Anti-Slavery Society still to be Encouraged.

Fault-finding with the Anti-Slavery Society, as I have now been, it will not be supposed, after my favorable remarks about it in a former part of this essay, that I wish its dissolution. I trust that its present errors will be speedily corrected; and that it will live in the favor of God and of his people, until the last vestige of slavery shall have disappeared from this beloved land. Doubtless there are thousands who wait, but for the correction of these errors, to join the Anti-Slavery Society;—who are impatient to be acting in the fullest concert with the many excellent men already in that Society;—but who cannot, conscientiously, give their names to sanction its present character. These thousands are not so unreasonable as to insist that the constitution, declaration and measures of the Society shall be entirely faultless, before they join it. They no more look for perfection in this than in any other benevolent society. Nor do they suffer the errors, until certain leaders of the Anti-Slavery Society have fallen, to blind them to the many fine qualities, both of head and heart, which distinguish and adorn those leaders. They

BOSTON, WEDNESDAY, DEC. 31, 1834.

ty. Here the vices are nipped, and the virtues are cherished, in the bud. From these seminaries are constant and large accessions to the churches of Christ, and to the most important departments of civil society. The wretched beings who, in our courts of justice, wither under the sentence of perpetual imprisonment or death, or whose voices have brought them to pine in almshouses, and infirmaries, are not from the Sabbath schools. Not one regular attendant, it is believed, has yet been convicted of a capital crime. Should they be children under your care who do not enjoy the privileges of these institutions, the Tract Distributor, if desired, will secure provision for their instruction. In recommending the Sabbath school, I wish both you and your offspring a happy New-Year.

Have you espoused the cause of Temperance?

To this question almost all reply, *I am temperate*. Yet, in the United States, 30,000 annually die of *mania a potu*, and other diseases incident to the intoxicating draught. These victims generally assert, to the very closing scene, that as they drink only when they need, they are temperate. Their line of demarcation is wrong. Had total abstinence been the test, they would have come to a different conclusion; nor would they be whirled into the bottomless vortex of a drunkard's eternity. How does the misery of broken-hearted parents, wives, widows, and orphans cry to God against those who furnish the liquid ruin! In asking that your name may be attached to the pledge of total abstinence, I wish you a happy New-Year.

Do you search the Scriptures?

It is better to be in a dungeon, with no nutriment but bread and water, and the volume of God's inspiration for a companion, than, without it, to be clothed in purple and fine linen, surrounded with a retinue of servants, and faring sumptuously every day. The Bible is a mine of heavenly wisdom; explore it as for hid treasure, till you light upon the pearl of great price; then will the word of the Lord be 'sweeter than honey to your taste.' 'We have found the rock,' the traveller cried, 'The stone that all the prophets tried.'

If you have not a Bible, be induced to buy one; or if you are unable to buy, inform the Tract Distributor, and you shall be supplied with the precious gift. In requesting you daily and prayerfully to search the Scriptures, I wish you a happy New-Year.

Do you steadily attend on public worship?

David, the king of Israel, said he had 'rather be a door-keeper in the house of God, than dwell in the tents of wickedness.' He who absents himself from the sanctuary when he ought to be there, wherever else he may be, at home or abroad, is in a tent of wickedness, for a wicked man is there. What! can you not devote a few hours of the Sabbath to that benevolent God who has consecrated the whole day for the benefit of your soul? Has he endowed you with an immortal existence; does he uphold you by his omnipotent energy, and crowns your passing years with loving-kindness and mercies; has he not spared his own Son, but given him to die for your salvation: has he, in short, nourished and brought you up as a child—and will you thus requite him? If you know not where to go, the Tract Distributor will kindly direct you to some assembly of the saints, where you will meet with a welcome reception, and perhaps a title to the crown of glory. In desiring these privileges to be yours, I wish you a happy New-Year.

Do you pray?

This is a world of wants, and therefore should be a world of prayer. You are full of wants. You want food, raiment, health, friends, wisdom to direct, and strength to execute; you want the pardon of sin, peace of conscience, support under the trials of life, a final victory over death, and deliverance from hell; you want an admission, open and abundant, into the everlasting kingdom of God your Savior; you want heaven and endless glory. What is valuable do you not want? Such a cluster of supplies is worth asking for. Where can you look? The world combined can never ease the throbbings of a broken heart, nor withstand the irresistible force exerted against you in the war from which there is no discharge. Lord, to whom should we go but unto thee? Precious throne of grace! erected for the sons of men, by the blood and intercession of the Son of God. There, dying sinner, kneel; there confess the dark amount of all your sins; there unobscure all your cares; there breathe out your desires; and there consummate the act of self-consecration. The merits of Jesus (not your own) secure the Divine acceptance. In beseeching you this day to commence a life of prayer, I wish you a happy New-Year.

Are you a penitent, believing child of God?

Then you have all, and abound. It matters not whether you have much or little beside; whether you be sick, or well; honored, or despised; a master, or a servant; a prince or a beggar; whether you live, or whether you die: all things are yours, and you are Christ's and Christ is God's? What a promise! 'All things,' prosperous and adverse, sunshine and tempest, shall work together for good to such as love God. Would you, as an heir of your heavenly Father, inherit these infinite treasures? Then trust in the satisfaction and righteousness of the Redeemer; fight the good fight of faith; and you shall gain the conquest of the universe. Commence the enterprise now; and in the name of the Lord, I promise you a happy New-Year.

Multitudes, during the past year, under various religious influences, have been brought to accept of mercy in Christ, and be of the 'Lord's side.' The hardy Indian, the self-conceited moralist, the voluptuary, the besotted tippler, the misanthropic vender of ardent spirits, the aged and the young, renouncing their sinful courses, are flying from the impending storm, as doves to their widows. From the east and from the west, from the north and from the south, they come and sit down in the kingdom of God. Reader, will you remain without, in bondage of Satan; a victim to divine wrath? Strange infatuation!

Is not your soul of infinite value?

What a price was paid for its ransom!—the blood of Him 'who upholds all things by the word of his power.' If unreconciled to Christ, you are in inconceivable danger. Sin allures; the world flatters; your own heart resists the calls and stirrings of God's Spirit; temptations to procrastinate the needful work surround you on every side. Thousands have listened to the siren strain, till the door of hope was suddenly closed, to be opened no more. As heaven stooped to save, so the powers of darkness are moved to destroy you. Should you gain the world, and lose your own soul, you are an infinite loser. It is yourself, your ALE, and once lost, is lost for dernity. The delay of an hour may decide your doom.

God's Spirit will not always strive.

Where are many of the companions of your childhood and youth? Where are multitudes who commenced the past year with as fair a prospect of long life as yourself? Many a cheerful voice wished them happiness, and where are they now? Gone to their great account, and to a fixed eternity—the harvest past, and the summer ended. In the book of God's purpose it may be written—nay, concerning some one who read these pages, it doubtless is written. 'This year thou shalt die.' No voice, again, will bid such a happy New-Year. Who will not ask, 'Lord, is it I?' Continuing in sin, what real, certain good can you anticipate?

Reader, be a decided Christian.

Who does not exclaim, *The grace of God assisting, I will?* Be up, then, and about your master's work. 'The day is far spent, the night is at hand.' But come life, or come death, if you cordially embrace the Savior, I pronounce this to you, 'A HAPPY NEW-YEAR.'

The First Congregational Church and Trinitarian Congregational Society in Scituate have given the Rev. L. A. SPOFFORD an unanimous invitation to become their pastor.

SECOND SABBATH IN JANUARY, 1835.

Appeal of the Executive Committee of the American Tract Society, to the Churches in the United States.

For supplying 600,000,000 of Pagans and Mahomedans, and others destitute, with the Means of Salvation.

The operations of the AMERICAN TRACT SOCIETY, till within about three years, were confined principally to our own country. Numerous valuable publications were issued, and much good, it is believed, was accomplished. Many private Christians, ministers of the Gospel, and missionaries to the heathen, whose first permanent religious impressions may be traced to the perusal of evangelical tracts, still live to urge their testimony in favor of the institution; while others, who attributed their conversion, under God, to the same instrumentality, are now walking 'high on hills of light,' in the New Jerusalem above. Personal devotion, as well as the cause of temperance, of Sabbath schools, of the Bible, and of missions, with almost every other project of philanthropic reform, have derived assistance from the Society; a vast amount of Christian effort and prayer for the salvation of souls has been elicited in connection with tract distribution; and the stupendous plan (suggested by friends of Christ at the South) is now in progress, for supplying, with one or more of the Society's standard volumes, (Saints' Rest, Rise and Progress, &c.) every family willing to receive them, in the southern Atlantic states and Florida. This enterprise, it is hoped, will soon include every state in the Union; and with all other efforts for our own land, be prosecuted with increasing energy.

Operations extended.

For a considerable time previous to the anniversary in May, 1831, testimony has been before the Committee affording cheering evidence that, by the printed page, the gospel might be widely diffused in Asia. Dr. Marshall, of Serampore, had stated that 'no missionary can do any thing to purpose, without distributing tracts on the great things of salvation.' The Rev. Mr. Lacy, of Hindoostan, had given the assurance 'that tracts were peculiarly suited to that country, inasmuch as intercourse with them violated no caste and wounded no prejudice; and he called upon Christians 'to extend their views, enlarge their hearts, and embrace, in their efforts to scatter the leaves of the tree of life, to the whole human family.' Missionaries, Mlne and Morrison of China, Judson of Burmah, and Hall of Bombay, with many others whose authority was unquestionable, affirmed that 'tracts could not be dispensed with if a missionary would be useful, for there were multitudes to whom he could give religious instruction by no other method.' Many joyful instances of conversion, as well as the means recently manifested by many heathen to obtain Christian books. In short, to adopt the language of the Rev. Mr. Bridgman, it was apparent, that 'the art of printing, in the hands of Christians, is destined to be, of all instruments, most powerful to break down the bulwarks of idolatry in the east, and give the light and life of Christianity to the inhabitants.'

A new era now commenced in the annals of the Society. The press was recognised in its mighty moral bearings upon the world; and a fire was lighted which, by the blessing of God will not cease to burn and spread until every benighted corner of the globe shall be illumined with the saving glory of the Lord.

Previous to the anniversary in 1832, the sum of \$5,000 had been received, and transmitted to foreign and pagan lands. The next year's effort was increased to \$10,000. To enable the Society to pursue the enterprise, donations from \$1,000 down to the widow's two mites were made to its treasury. The churches in Troy, New-York, sent down about \$2,000, while other places in various parts of the country manifested a corresponding zeal. Baltimore in Maryland; Charleston and Columbia in South Carolina; Savannah, Augusta and Athens in Georgia; Richmond and Petersburg in Virginia; Washington, Alexandria and Georgetown in the District of Columbia; Hartford and New-Haven in Connecticut; as well as several cities in the great Valley of the West, and churches in almost every part of the land, participated liberally in the enterprise. Our sister institution, the AMERICAN TRACT SOCIETY at Boston, shared nobly in the work. In many places, ladies united and contributed sums to constitute their pastors, foreign missionaries, or others, like directors or members. In one instance, a lady perceiving that another pressing call made it impracticable then to obtain aid from the congregation generally, to which she belonged, began with her own children, and six of the family and connections were made life members. An anonymous individual, at the south, remitted \$250; and two others, \$100 dollars each. Little children sent in their offerings for the heathen; and thus the Society was enabled, in the following year, to increase her foreign appropriations to \$20,000.

At the anniversary in May, 1834, with such rapidity had the openings abroad, in Divine Providence, multiplied, it was

Resolved, that the clear and striking indications that God will use THE PRESS, in connection with the personal labors and prayers of Christians, as an efficient means of the conversion of the world claim from the American churches the contribution of at least \$30,000 the ensuing year, for tract operations in foreign and pagan lands.

Recent Intelligence.

'In the wide excursions which I took,' says the apostolic Gutzlaff, in the journal of a voyage northward on the coast of China, 'I daily witnessed the demand for the word of God. The great favor we could bestow upon the natives, was to give them a book, which, as a precious relic, was treasured up, and kept for the perusal of all their acquaintances and friends. On one occasion, I was almost overwhelmed by the numbers of priests who ran down upon us, earnestly begging at least a short tract, of which I had taken great quantities with me. I was very soon stripped of all, and had to refuse numerous applications. At Poo-to the people became excessively clamorous for Christian books. At first I brought my stores on shore; but finding that the great crowds bore me down and robbed me of every leaf, I entered into a boat and sat down, while multitudes of boisterous applicants were on the shore. They now waded, and even swam, in order to get near me, and carried off in triumph the precious gift.'

'Millions of Bibles and Tracts will be needed to supply the wants of this people. God, who in his mercy has thrown down the wall of national separation, will carry on the work.'

In a letter from Canton, dated April 14th, 1834, to the secretary of the society, Rev. Mr. Bridgman says—

'An experiment of the most interesting description is now making in this part of China. Only a few days ago, (the 23d ult.) on his return from his fifth voyage along the coast, Mr. Gutzlaff assured us that the demand for books, in the places he had visited, was greater than it had ever been before. With equal eagerness are Christian books sought for in this neighborhood, as you will see by some brief extracts which I subjoin from an account of a visit by the native Chinese evangelist, Leang Afa, to Chao-king, a populous town, 50 or 60 miles due west from Canton, on the banks of the river which flows by thence. Young literati were assembled at Chao-king for examination, which formed the occasion of Afa's going thither to distribute books. He was accompanied and assisted by a young man, a fellow laborer. On the first day, 1,813 tracts were distributed; and when this was done,' says Afa, 'a great many of the literati received them with joy. And many, fearing that they would be all distributed before they could obtain copies, rushed forward with violence to seize the books; and when they had obtained them, their joy was excessive.'

On the second day, 3,731 were distributed; and on the third day, 2,752. The literati, and merchants, and other people from the boats, far and near, came to obtain the books. And there were some who wished to know what doctrines they contained. I told them that they were chiefly selections from the *True Classic*, the Holy Book

(the Scriptures) and contained doctrines in the highest degree important to men; advising them, first of all, to adore the great Lord of heaven and earth, and then to believe in the Savior of the world, in order to obtain the salvation of their souls.

'In the afternoon, of this day there was one man came, whose surname was Tsae, and wished me to explain to him the contents of the books. I then discoursed to him in order concerning the doctrines of the heavenly kingdom. While I was talking to him about these things, several persons came on board our boat to hear what I was saying. Tsae and the others having listened for a considerable time attentively to my words, and seeing a great number of persons on the shore, looking and trying to hear what was said, and fearing at the same time that a multitude would collect, and so create disturbance, Tsae said to me that this religion was very good, but that he feared so many persons collecting together would create confusion, and that he would therefore retire; he requested that he might come another day and renew the conversation, and then bowed and went away, and the multitude dispersed.'

On the fourth day, 1300 were circulated. 'After these were distributed,' says Afa, 'four students came to converse with me on the subject of the religious doctrines contained in the books; and I discoursed to them out of the Scriptures, concerning the great Lord of heaven and earth, the soul, the judgment, and the final awards of the righteous and the wicked. I assured them that both the heaven and the hell of the Buddhists were false; and I told them that men were required to believe the Holy Scriptures, and that then they would obtain happiness, and escape misery. When the men heard these things, they commended us for propagating this good and true religion.'

On the fifth day, 1000 were distributed, and 550 on the sixth day. 'During this last day,' he says, 'a greater number of persons came for books than on any of the preceding days; BUT, ALAS! THE BOOKS WERE WANTING!'

The late intelligence from BURMAH is also of a most cheering character.

'From a distant village in the north-west,' says Rev. Mr. Mason, 'I was visited by a man in quest of more Christian books, who said that, in consequence of reading the books I left with them last year, himself and four other of the villagers had wholly abandoned the worship of idols.'

'At Tharet,' says Rev. Mr. Kincaid, 'while giving away tracts to a crowd of people that lined the shore, a young man came near and said, "There is another man in this city besides me, who believes in Jesus Christ, and he wants to see the teacher and get books." We followed the young man; and how were we surprised, and almost overjoyed, to find a venerable old man, full of faith and hope in Christ, though he had no other teacher than St. John's history of Christ, and the *Vieo*, accompanied by the influence of the Holy Spirit! He said he had loved Christ for about two years, and his language was that of a man acquainted with his own heart. He spoke distinctly of the carnal and spiritual mind, and of regeneration. The young man had read the books, received from brother Judson, to this old man, and both, I trust, are born of God.'

The Rev. Mr. SUTTON, Baptist missionary from Orissa, mentions the case of an intelligent Telinga Brahmin traveling upwards of two hundred miles to be baptized, who was converted by means of a tract given him at Vizagapatnam by a missionary, who died without witnessing any success of his labors.

This proceeds the work of God in Asia. Late communications from the tract laborers in St. Petersburg, Russia, contain a list of more than thirty cities and towns, dispersed over the great empire, to which tracts have been sent, and in distance from 12 to 4,500 miles! Indeed, highly interesting intelligence is received from almost every station to which the society's appropriations have been made.

Summary View of Operations abroad, with proposed Appropriations.

Having carefully examined the claims of respective countries and stations, the committee, at a meeting, September 15, 1834, unanimously resolved, 'that the following appropriations be made as early as sufficient contributions shall be received, and opportunities be afforded for transmitting them; viz:

\$5,000 to China, (including Corea, Japan, Loo-choo and Cochin-China, embracing, in the opinion of Dr. Morrison, more than one third of the population of the globe) where all religions are mainly diffused on the printed page, and to a great extent in one language, and the people generally show great eagerness for Christian books; where three millions of dollars would be needed to furnish each individual with a single tract worth one cent; and where are Gutzlaff and Leang Afa, in themselves a host, with other missionaries and native converts, to conduct the enterprise.

\$5,000 to Burmah and Siam, for the use of the American Baptist Mission; having in operation, among eighteen millions of Burmans, a type and stereotype foundry, four master printers, organized bands of distributors pervading the rivers, towns, and villages; and there being great eagerness among the people to read, and many conversions by means of tracts.

\$3,500 to Ceylon and the adjacent continent—for ten millions speaking the Tamil. In Ceylon are seven mission stations, two presses, 4,000 scholars; and 30 native converts might be immediately employed as distributors. Another station soon to be commenced at Madras.

\$3,000 for the *Malaccas*—about twelve millions; three missionaries devoted chiefly to Bible and tract distribution, which, with religious conversation and schools, are here among the most promising means.

\$3,000 to the *Sandwich Islands*—where are three mission presses, from 16 to 18 native printers, and 50,000 scholars. Only 1620 pages yet printed in Hawaiian. Every new tract finds about 20,000 readers. No where, probably, is every page issued so likely to be appreciated and read.

\$1,000 to Singapore and Indian Archipelago, including mission of American Board of Commissioners for Foreign Missions at Siam. At Singapore are two presses, a stereotype foundry, and founts of type in Malay, Arabic, Javanese, Siamese and Burgh. It is visited by water-craft and junks from almost all parts of south-eastern Asia. Java, Sumatra, Celebes, Borneo, the Moluccas, Sulu, and other islands of the Indian Archipelago, being estimated to contain from 30 to 50 millions.

\$1,000 to Syria and Persia—A branch of the mission press is removed from Malta to Beyroot, and tracts in Arabic, Greek, and Turkish, are greatly needed. For 100,000,000 of Mohammedans very little has yet been done. A new mission is about to be established in Persia.

\$1,000 to Smyrna, (to which the remaining branch of the press late at Malta is removed) for the use of mission of American Board of Commissioners for Foreign Missions in that vicinity and in Greece, and of Rev. Mr. Brewer, for tracts in modern Greek, Italian, Armeno-Turkish, and other languages.

\$1,000 to Greece, for mission of Domestic and Foreign Missionary Society of the Protestant Episcopal church; press located at Syra, with facilities of communication in all directions. A number of scripture narratives issued.

\$1,000 to Constantinople and Asia Minor, especially for the Armenians, including the recent mission stations at Broosa, and Trebizond, on the Black Sea; thirty Lancelian schools in operation, with 2,000 pupils.

\$1,500 to Russia.—The tract friends at St. Petersburg say, 'We labor for 60,000,000 and more! A depository is opened at Moscow. The eagerness with which tracts are purchased and received by multitudes, not only in these cities, but in distant parts of the empire, affords abundant encouragement, and the call for pecuniary aid is very urgent.'

\$1,000 to Germany, especially the Lower Saxony Tract Society at Hamburg, which has more than 30 publications in common with this society; very extensive openings for usefulness in Germany, Switzerland, Lithuania, and Poland, and much opposition from Neology.

\$1,000 to France.—The Paris Religious Tract

Society has nearly 40 publications in common with the American; it labors for 32,000,000; the press is unrestrained; and the colportage system of circulation very useful.

\$700 to the Moravian brethren.—Tracts and books are needed at numerous mission stations, and several are just issued, or in progress for West Indies and Canada.

\$500 to Northern India.—For recent mission of Western Foreign Missionary Society among the Sikh nation.

\$200 to General Baptist Mission at Orissa—the site of the temple of Juggeraut, visited annually by half a million pilgrims; the only mission in the space of 1000 miles from Calcutta to Madras.

\$300 to North American Indians, for missions of A. B. C. F. M.

\$300 to North American Indians, for missions of American Baptist Board.

Total, \$30,000.

Simultaneous Effort.

In the hope that, by specifying a day for general and simultaneous exertion, all the churches of the several religious denominations united in the objects of the institution might be induced to lend more efficient co-operation, the Society, at their last anniversary, unanimously

Resolved, That, with a view to animate the prayers and engage the personal efforts of an extraordinary number of Christians in the tract cause, all pastors of the churches throughout our land be respectfully requested, on the second Sabbath in January, 1835, to present to their respective congregations the claims and bearings of this enterprise throughout the world, and to take a public collection in aid of the Society's operations.'

What individual, who is suitably impressed with the value of souls for whom the Son of God bled, and with the paramount right of the Savior to the services and possessions of his followers, will not bring a corresponding offering? Then indeed will the second Sabbath in January, 1835, constitute a new era, not merely in the history of the American Tract Society, but in the march of the church militant for the millennium glory. A fresh impulse will, nay, must be imparted; for as yet, although more than seven months of the year have passed, less than \$7,000 has been received to meet the \$30,000 resolution. The way is prepared; and the Lord Jesus Christ calls on each disciple TO DO HIS DUTY, AS A DYING MAN, TO A DYING WORLD.

Cheering Encouragements.

In a true believer, the signs of the times cannot but excite glowing expectations.

Thirty years since there was in this country no monthly concert for prayer; no Bible nor Sunday school, nor foreign missionary societies;—almost nothing was done to show that the desire of the church was toward the latter-day glory. The spouse of Christ slumbered in the lethargy of her selfishness, unindulged of the millions who were perishing in sin. The fabrics of pagan superstition, stained in the blood of infancy and of hoary age, stood in sullen antiquity, unbroken and unmolested, frowning in cruelty upon their deluded, enslaved and shrinking votaries.

Now, feeble as the efforts of the church have been, the temples of idolatry begin to crumble; and the reluctance of multitudes of the heathen to receive a new religion is gradually yielding to the power of truth. A thousand missionaries and a hundred presses, it is believed, might find ample employment. In Calcutta alone, ten thousand young men, having divested themselves of the prejudices connected with their early education, are said to be now accessible by the truths of the Bible. The Flat Head Indians commissioned a delegation to St. Louis, more than three thousand miles, through trackless forests and over almost impassable mountains, lakes and rivers, (not for the world, nor worldly gain, but to ascertain how the true God might be approached, and his favor secured. At length BURMAN, a nation of more than eighteen millions, feels the pressure upon her conscience, and begins to inquire, 'What must we do to be saved?'

And last, though not least, great, and shall we say, before hopeless CHINA, catches the wide-spread, heaven-kindled ardor, and raises her cry—a long, a bitter, a piercing death-cry for the water of life to cool her parched lips—O Christian, Christian! where are your bowels of compassion?

In view of the bearing of this appeal upon the eternal destiny of millions of our race, the committee are overwhelmed with a sense of their responsibility. Standing between the living and the dead—in full view of the bar of God and the retributions of eternity—sensible that they must there soon meet the countless myriads of dying heathen, whose hands are now reached out in supplications to melt a heart of stone, pleading for one ray of light to shine upon their way to the future, vast, unknown; and ALL, both they and we, so soon to have passed 'that bourne' where the knowledge of the Gospel can no longer avail to their salvation;—in what language of Gethsemane, of Calvary, of a Savior's intercession, can the churches be addressed?

BROTHERS! FATHERS! SISTERS! the disciples of Him who bought the nations with his blood; who felt for human woe; who bore the sins of a world.—To reclaim one soul is better than to found an empire, or to give temporal freedom to the population of a continent. A soul in heaven, or hell—who can measure its value? what stretch of thought can reach its mighty import? A soul in heaven by means of your exertions, or in hell through your apathy, and that, too, for eternal ages! What child of God can resist the appeal?

After all the committee can suggest, the spirit of Christ, dwelling richly in the hearts of the people, must lead them to the desired consummation. To Him we commend the appeal; to Him we commend the individuals to whom it is made; yea, to Him, who, though he was rich, for our sakes became poor, that we through his poverty, might be rich.' To Him may 'the heathen soup be given for an inheritance, and the uttermost parts of the earth for a possession.' 'Even so, come, Lord Jesus, come quickly.'

The committee, in closing this appeal, beg to address the respected individuals to whom it may be presented. If you have not contributed to this object the present year, will you not now bring your gift? If you have already done something, can you not do still more? The field is the world, and men are perishing for lack of vision. Has heaven endowed you with a bountiful profusion of this world's goods? then will you not, like some of your brethren who have the best means of knowing the merits of the cause, help on the enterprise with your donation of \$1000, or \$500, or \$100? If you cannot do so much, will you not constitute yourself a life director of the Society by a contribution of \$50, or a life member by \$20? If already a member, will you not add \$30, and become a director? At least, will you not do what you are able? A man is accepted according to what he hath, and not according to what he hath not. Will you not endeavor to induce others to enter with you into this heavenly work? Will not students in theological seminaries, colleges, and academies, constitute their officers; teachers and pupils in Sabbath schools, their superintendents; and ladies, their pastors, or other esteemed individuals, life directors or life members? And will not all remit their donations, whether great or small, as soon as possible; for millions are looking with anxious hope and entreaty to the Society, whose wants we cannot supply. Let each individual, kneeling before the footstool of mercy, inquire, 'Lord, what wilt thou have me to do?' In the approbation of Christ bestowed upon him, who poured the box of ointment upon his head, we have the answer: 'She hath done what she could.'

By order of the Executive committee of the American Tract Society.

JAMES MILNOR, Chairman.

WILLIAM A. HALLOCK, Cor. Sec.

The American Tract Society at Boston adopt this appeal as a valuable auxiliary to the plan they are pursuing. They earnestly desire that each Pastor who has not already presented the subject to his congregation, will do it on the day proposed, or at such time as may have been designed for this cause in his congregation.

Boston, Dec. 1834.

Br. S. may be addressed to Rev. SETH B. S. Secretary of the American Tract Society, No. 5 Cornhill, Boston.

SPECTATOR.

BOSTON, WEDNESDAY, DEC. 31, 1834.

How can Parents best manifest their Anxiety for the Spiritual Welfare of their Children?

The most simple and comprehensive answer to this question is, that parents have and manifest an interest in those things in which they wish their children to be interested. It is a maxim that cannot be too often repeated,—Children are interested in those things which interest their parents.

Whose children are those that take the highest rank in our schools for elementary education? Not necessarily those of the most learning or talent, or who are at the greatest expense in furnishing their children with the most expensive schools, or the best teachers; but those who know what their children are doing in school, and take an interest in their studies. You go into a family, and hear the father say, as his child comes running into the house, after school,—Come here, John, and tell me what you have been doing at school to-day—let me see your book!—what lesson have you to study to-night?—and sits down and listens with patience to John's whole story, turns to the lesson he has just been over in school, and asks questions to see how well he understands it; and in this way spends some fifteen minutes, or half an hour, with such a spirit that John knows he feels a real interest, and that it is not a mere matter of form—if you witness all this, you may be sure that John is one of the first scholars in the school which he attends.

We will relate two instances to confirm the above; and they are those which relate to moral education, as well as intellectual; for the two subjects of them were both indebted, under Providence, for their unassuming, but decided piety in troublous times, to the early influence of their pious mothers.

The first is that of Sir ISAAC NEWTON. History informs us, that Sir Isaac's father died before his birth; and that his mother, consequently, took the whole charge of him. She made the education of her son, in his earliest years, her whole business. Here was laid the foundation for that future greatness, and childlike piety, which Sir Isaac Newton afterwards attained.

The next instance we shall name, is that of Baron CUVIER, who, by his investigations in geology, has done more to establish the Bible on a firm basis, than any philosopher that ever lived. His father had been a military officer of some distinction, and was considerably advanced in life when married. His mother was a lady of family, of a station in life in which it was uncommon for a mother to take the care of her children. Her first-born son was but a short time spared in life, which grieved the mother to the heart. When the future Baron was born, he was so feeble, that the physician and others despaired of his life. His mother, whose grief at the loss of her first-born was still vivid, resolved to take the whole care of him. She did it; and by her unwearied attention, he, to the surprise of all, survived.

The mother then set herself about his education. When he commenced going to school, she heard him repeat all his lessons to her, even his Latin lessons, a word of which she did not understand. His catechism or scripture lessons,—for they then constituted a regular branch of elementary education on the borders of German Switzerland, where they lived,—she took a peculiar interest. With his mother, improving his mind and his morals, this future champion found his chief delight. He never, like most children, had to resort to common childish sports for pastime. The consequence was, that at the age of fifteen, he had arrived at that maturity of mind, which others seldom attain at twenty-five. Though Cuvier lived through the perilous times of the French Revolution, and was intimate with the notorious infidel philosophers of that day, he still maintained his integrity; and when French geologists, in their investigations of nature, maintained that they had discovered facts inconsistent with the Mosaic account of the creation, and were leading many to believe that the Bible must soon be given up as a revelation from Heaven, Cuvier, who knew more on the subject than they all, stepped forward, and vindicated the truth of the Bible history, and established this part of it on a basis which can never be moved.

During the last years of his life, he was an efficient member and vice president of the French Bible Society, and to him was intrusted the chief religious concerns of the state. Much was thus expected from him, when Providence, at a good old age, interrupted his glorious career.

Thus we see the effects which flow from the early interest manifested by a parent in behalf of a child.

As leisure offers, we intend to pursue this subject, and remark on the duty of church members and parents.

To study daily the Bible with their children, particularly that part of it embraced in the Sabbath school lesson:—

To connect themselves with the Sabbath school, that thus they may become more interested in the study of the truths of the Bible, and give it more importance in view of the minds of the children:—and

To attend the monthly concert of prayer for Sabbath schools. In view of this latter subject, we would say,

To Ministers of the Gospel,

Will you not, on the second Sabbath in January, preach a sermon to parents, on their duty to become more interested with their children in the Sabbath school affairs? and particularly enjoin it on them to come with their children, and meet their S. S. teachers at the next S. S. concert of prayer?

We shall endeavor to say more on this subject next week.

'After all, Mr. D. your theory appears to be made up chiefly of may-bes, and if you deny all the inferences we deduce from it, of what use is it?'

'It is of no use, except as a hypothesis, something that may be, to show that we can account for sin, without supposing it a means of good, and to make God sincere in his declarations, that he prefers the righteousness and salvation of the sinner, to his sin and destruction.'

'If that is all, what need has there been of all this controversy?'

'The controversy has not been of my seeking,' says Mr. D., 'I have been charged with maintaining what I do not believe, and I have been called to defend myself.'

Thus our readers see that the controversy has all been respecting mere suppositions, which may be, and probably are, all false. Why not then give up controversy, and let each man have the theory that will best satisfy his own mind.

Marietta College.

The Trustees of the Marietta Collegiate Institute and Western Teacher's Seminary, located in Washington County, Ohio, trusting in God and a benevolent community, have recently resolved to raise as soon as possible, one hundred thousand dollars: fifty thousand of which to be expended in the erection of additional buildings, and fifty thousand to be invested as a permanent charitable fund, which is to be under the management of a board of overseers chosen by the four highest donors: the interest of which is to be expended in the education of indigent, pious, young men, of promising talents, for the gospel ministry. To aid in carrying their resolution into effect, the Trustees have employed as their agent, the Rev. Mr. Fisher of Ohio, who is now in this city.

Marietta, where the above Institution is located, contains about 2000 inhabitants. It is situated at the junction of the Great Muskingum with the Ohio river, and is scarcely surpassed for health and beauty by any town in the west. Here was made the first opening into that wide howling wilderness, by a few brave and undaunted spirits from New England—the worthy descendants of the pilgrims.—It is consequently the oldest town in the state, and is in every respect a most favorable location for a prominent institution of learning. To give it this prominence, and make it second to no College in the land, is the purpose and ardent wish of its friends. They believe that the wants of the west, which is rapidly increasing in population, require it. The Trustees, for the better security of the health of the students, and that they might bring down a liberal education within the reach of the poor, have connected with the Institution the manual labor system by which every scholar is required to labor, at least, three hours each day. The building they have erected is already filled with students, and as their place has become too straight for them, they now appeal to a generous public for means to enlarge it. Shall they be disappointed? We hear the respond from a thousand hearts, No.

New Movements.

By reference to our last page and to the notices, it will be seen that new movements are on foot, to hasten the abolition of slavery. We do not wish to be considered as making opposition at the outset, but we must say, we are persuaded nothing will come out of them. Perhaps, however, this is not strictly correct, for they may tend to wake up public attention, and help forward the petitions to Congress for abolishing slavery in the District of Columbia. We say such associations cannot succeed, because they are based on no firm principles, and their reasons for such distinct organizations are not valid. If we understand them, they admit that the principles of the Anti-Slavery Society are correct, only they do not like some of the men and the measures. If these reasons are sufficient, why, they would not only forever preclude every northerner from joining the Colonization Society, but would make it the duty of all who are now members of it, to withdraw and form another association to colonize Africa. Are our friends aware of this inconsistency?

We have no doubt as to the final result of all these movements. All Christian friends will soon unite with the Anti-Slavery Society, and we shall all move on harmoniously together.

For the N. E. Spectator.

Flight of Time.

READER, Time is fast wafting us on to eternity. A few years, perhaps a few days, and the places which now know us will know us no more forever. Look around and see if among some, who were at the beginning of this year in health and active life, whose prospects for continuance were the same as yours, but who have paid the last debt of nature, whose bodies are mouldering in the dust. Think then of the goodness of God in prolonging your life, and giving you an opportunity to extend your influence and usefulness in this 'vale of tears,' while to others, he has in his infinite wisdom, seen fit to assign the place for all living,—the silent tomb.

It is important, then, that we should review the past, and wherein we have deviated from the sacred word of God, we should strive to live more in accordance with its divine directions, remembering that 'man is but of yesterday,' and that the sentence may have gone forth, 'this year thou shalt die.' It is not improbable that many who shall read these few lines, will at the end of eighteen hundred and thirty five, be laid by the side of those who

With things of earth, and to this world
Have bade a long,—a last adieu.

If then our earthly probation is uncertain, and we are left, while many of our friends have been summoned into eternity, how important it is that we should be prepared for all the vicissitudes of this changing world. If we find we have neglected duty—misspent our time—disregarded the house of God—failed to visit the sick—sought the study of the Bible—omitted sacred devotion, or any other duty enjoined upon us in the inspired volume, let us strive to improve the present, and make reparation for the past by giving 'heed to those things which pertain to our everlasting peace, before they are forever hid from our eyes.' Who will not say, when he has reflected on these things that,—

'Time is winging its way
To our eternal home:
Life is but a winter's day
A journey to the tomb:
But the Christian shall enjoy
Health and beauty, soon above
Far beyond the world's alloy
Secure in Jesus' love.'

For the N. E. Spectator.

Mr. Editor.—In turning over the leaves of an old Album, I found the following lines written by a much beloved friend of mine, and which will

not I trust, be unacceptable to the readers of your interesting paper.

THE BIBLE.

The Bible is an invaluable treasure: a volume more precious than rubies; the repository of all that can enlighten the understanding, comfort the heart, and elevate the affections. It opens up sources of pure and unalloyed felicity; it is the rich fountain of faith, of hope, of charity, of every holy principle and noble virtue. It glides the dark valley of tears with the beams of celestial peace and sacred joy; it infuses into the bitter cup of adversity, unutterable consolation, and presents to the enraptured vision of the poor and friendless sufferer, the radiant mansions of immortal fruition.

Brookfield, Dec. 19, 1834.

CHILD'S BOOK ON TEMPERANCE; Illustrated with engravings. pp. 110. 16mo. By CHARLES A. GOODRICH. Boston, Mr. Pierce.

This is the best temperance book for children we have seen. There are thirty temperance stories in it, many of which are new, and all written in a chaste, child-like style. As a specimen, we extract the following:—

Cost of Rum and Tobacco.

'Will you please to buy me a pair of shoes to go to the Sabbath school?' said a bright looking little girl to her father. The father took a shilling from his pocket, and showing it to the child, answered, 'that is all the money I have in the world! When I get money enough, my dear, I will buy a pair.'

He sat awhile puffing his cigar, and then calling to a little ragged, barefooted boy, told him to take the money and go to the shop, and get some rum and a little piece of tobacco. The mother cast at him a look of reproach, not unmingled with sorrow, and the little girl sprung from her chair; 'O father, I thought you were going to save that to buy my shoes. I will bring you a tumbler of water, and mother says that is what God made for us to drink! Your mother is always filling your head with her notions,' said her father, pushing the child from him. John soon returned with the tobacco and rum, and Mr.—took a glass, before setting down to their coarse and scanty dinner. He diluted a small portion, and presented it to the lips of the babe. The mother uttered 'don't Mr.—,' in a low voice, as if fearful the older children would observe, and turned the child away. Mr.—threw the contents of the tumbler on the well-swept floor, muttering at the same time, something about her foolish whims; and then added in a louder voice, 'I see how it is; the children will be taught to despise me, in my own house.'

'No, husband,' said the wife, mildly; 'they will always be taught by me, to love and respect you; but I know, were you to reflect a moment, you would be loth to create in your children an appetite for rum. Let us say no more at present; I know you regret as much as I do, the dangerous habit you have acquired, and I trust you will yet have resolution to leave it off.' Mr.—looked round on his neat but ill-furnished dwelling, and a tear started in his eye, as he looked at his pale, delicate wife.

'Hannah,' said he, 'you were never born to live in such a house.'

'I don't mind privations myself, husband; but for your sake, and the children's, I could wish we were differently situated. Our poverty now prevents our associating with a class, in which I know you are qualified to shine, and in which,' she added with a timid smile, 'such habits are less common. Yes, and these unfortunate habits serve to keep us where we are. Will you pardon me, husband, if I give you an evidence of it? You know we have none of us been able to attend meeting this summer, for the want of suitable clothing. For the last two months, I have made a minute of the money John has carried to purchase spirit and tobacco. You would hardly have believed it, but it amounts to more than sufficient to purchase little Jane a bonnet, and pair of shoes, and me a comfortable gown.'

'And you, Hannah, have been suffering for the comforts of life, that I might indulge these destructive habits. How could you be so cheerful and patient, all the time? The wife burst into tears.

Mr.—knew the character of his wife too well, to suppose she desired any humiliating confessions or promises on his part. He said nothing of his future conduct; but he silently resolved, and that resolve was forever kept, that he would tamper no more with these pernicious stimulants. There is now a lovely family, inhabiting a neat, tastefully-furnished dwelling, which he has purchased by his industry and frugality, and they are surrounded by all the comforts and little elegancies of life. Mr.—is now as much respected for his temperance, integrity, and sound understanding, as his wife is for her goodness, benevolence and piety.

GENERAL INTELLIGENCE.

Religious.

Numerous.

The increase of converts, both male and female, in our country, is pregnant with personal and social corruption, and with all national evils. Besides, nothing is more delusive than the opinions which are generally formed upon the character and doings of these institutions. They are represented as places of austerity, religious duties, self-denial, and seclusion from the world; and to look at the nuns through their grating, or to see them openly, as they appear in form before the public, a person might be induced to believe this representation; but enter the walls and the mask and cheat fully appear.

My wife has an only sister, who, some years before our marriage, was beguiled into the nunnery of M. Mrs. M. frequently visited her sister, and the latter has sometimes been permitted to come out and see my wife. On our first interview after our wedding, I was surprised to witness in a Nun, who was represented as most strict and exemplary, such unguarded wantonness, combined with other nameless feminine qualities, which uncontented men can feel better than they can describe. I was not less surprised at the sudden transformations of character which she exhibited. If a stranger came into the house, she would, in a moment, assume a demeanor and appearance, as saintly as any Italian picture of a devotee ever delineated. I remarked to Mrs. M., that her sister manifested all the dispositions which had been imputed to the inhabitants of a convent; and expressed some dissatisfaction at the duplicity and capacity to deceive, which Miss D. displayed. Mrs. M. replied, 'I have seen enough in the interior of a convent, when visiting my sister, and when they endeavored also to entangle me in their net, to convince me that their life is one continued scene of hypocrisy before the world, and private dissipation. My sister has lost, under the teaching of her priest, all idea of morals and religion; except in the forms of the prayer book and rosary, and his pardon of her sins; for they live in all luxury and sensuality.' Miss D. is now, I fear, an incurable habitual practitioner of external grimace and secret iniquity.

The above fact is communicated to you, to repress some unjust reproaches which your descriptions of nunneries have drawn upon you. The circumstances are known to those persons who have female relations in the same nunnery, and they all attest the same tale respecting the vicious lives of their lost friends. For obvious reasons, you must withhold my name.

J. P.

PROTRACTED MEETINGS IN PITTSBURGH, PA.—On Monday, the first day of this month, a series of meetings commenced at the 3d church, and were continued through the week. On the eighth day they were transferred to the 1st church, where they are yet continued with increasing attention. At 10 A.M. the ministers and elders met together for prayer, and continue about 75 or 80 minutes; at 3 P.M. society is held for whoever may wish to attend, and some time is employed in prayer, and praise, and exhortations; and at half past six in the evening, public worship commences, and is continued about two hours.

The house is more and more thronged, and much feeling manifested; nor have we any doubt that some of that feeling—the searcher of hearts only knows how much—will be found to have, by the spirit of God, led the subjects of it to the foot of the cross, and to an acceptance of the salvation that the gospel provides.

We have also understood, that besides the encouraging state of things in the different Presbyterian churches, there is more than usual attention in some of the other churches. May the time be hastened forward, when 'righteousness shall run down as a river, and peace as a mighty stream, and all flesh shall see the salvation of God.'—Ch. Herald.

Dedication.—On Wednesday Dec. 17th, the house of worship in Milton, erected for the use of the Church and the First Evangelical Society under the pastoral care of Rev. Samuel Gile, was solemnly dedicated to the Father, Son and Holy Ghost. When excluded from the sanctuary, where they and their fathers had been accustomed to worship, they with great mourning and liberality laid the foundations of this new asylum for themselves and their children, where they hope to be allowed to serve the God of their fathers without interruption, and to hear a pure gospel dispensed.—Recorder.

CHRISTIAN SPECTATOR.—The following are the contents of the Christian Spectator for December, 1834. Article 1. Claims of the West. 2. Phrenology. 3. The power of Holiness in the Christian Ministry. 4. On Moral Science, as a branch of Academical Education. 5. The Sabbath. 6. Seventh Report of the American Temperance Society. 7. The Present State of Metaphysics. 8. General Improvement of Society. 9. Memoirs of Hannah More.

DEATH OF REV. COLSTON M. WARRING.—The decease of this excellent man is announced in the Herald published at Liberia, and just received in this country. He was pastor of the First Baptist Church in Liberia, and a member of the Council for the Colony, and died at the age of 42 years. Mr. W. was a native of Virginia and embarked for Liberia in 1824. Few men have rendered more essential service for the public welfare. As a minister of the gospel he was zealous, meek, and an ornament to the sacred office. He was a most faithful laborer in his Master's vineyard. The same paper announces the death of Rev. GUSTAVUS V. CESAR, of the Episcopal Church, aged 40. He was educated at the Mission school at Cornwall, Conn. and is spoken of in terms of affection.

PRESIDENT YOUNG.—We understand by one of the students who have returned from Lane Seminary, that Pres. Young has declined the appointment of professor of Sacred Rhetoric in that seminary. It is supposed that the aspect of the seminary in view of the public, is one of the prominent reasons for the refusal.—N. Y. Evan.

REV. WM. S. POTTS, of St. Louis, Mo. has been unanimously chosen by the trustees, to the office of President of Marion College. Such a man is indeed much needed at that new institution, near the centre of the Far West; but can the city of St. Louis afford to lose his useful labors as pastor, and as a sort of metropolitan servant of the churches?

Foreign.

IMPORTANT FROM EUROPE.

London papers to Nov. 23d, and Liverpool to the 24th, both inclusive, have been received. The news is important, both politically and commercially. Since the date of our previous advice, there had been a rise in cotton, amounting to full three farthings per pound. A Tory ministry has in part been formed in England, with Lord Wellington at its head. This event being wholly unexpected, has produced a strong sensation throughout the kingdom, and given rise to various public demonstrations, but from all we can gather, there was no immediate prospect of violence. The fact is, a great many of the whigs were disgusted with their own ministry, and felt no great reluctance in seeing it ousted. But perhaps they will not be so well pleased to see a Tory administration in its place.—Journ. Com.

Liverpool, Nov. 24.—A whole week has now elapsed since the Melbourne ministry was most abruptly dismissed by the king; yet, singular as it may appear, though the newspapers teem with speculations and reasonings on the subject, the world is just about as wise to-day, as it was last Monday, touching the proximate cause of the Royal Act. The Spectator of the 22d says,—'From all the information we can gather, by perusing the different versions given by our contemporaries, who are supposed to be in the confidence either of the ousted ministers or of those who hope to succeed them, we are led to conclude, either that the king acted upon a sudden impulse—a capricious resolve; or, that he merely seized when he considered a favorable opportunity of executing a plan previously determined on.'

When the ministers delivered up their seals, the king was very gracious to all of them except Lord Brougham, with whom the interview was brief and cold. To Lord Melbourne his majesty was particularly kind in his expressions.

From Lord Melbourne's private Secretary.—We have authority to declare, once for all, that any reports which may have gone abroad to the effect that Lord Melbourne either resigned his office, or expressed any unwillingness to continue to hold it, or stated that the cabinet must break up of itself either before or soon after the opening of Parliament, or gave any advice with respect to his successor, are FALSE, UNFOUNDED, and CONTRARY TO THE FACT.—London Times.

The Wellington Ministry.—On Monday the king came to St. James's Palace, and received the formal resignations of his late servants: the Duke of Wellington was sworn in as secretary for the home department, and was also commissioned by his majesty to conduct the business of the other principal departments of the state, with the assistance of the under-secretaries, until definite arrangements are entered into. On Friday, he further received the seals of the secretary of war, paymaster of the forces, and first commissioner of woods and forests. The duke is, therefore, pro tempore, first lord of the treasury, secretary of the home, foreign and colonial departments, first lord of the admiralty, president of the board of control, secretary at war, and first commissioner of the woods and forests! He will continue to act in these manifold capacities, and in any other, we presume, that may be deemed necessary, until Sir Robert Peel, who has gone to Italy, returns. The choice of any office in the Government, including the premiership, is reserved for that all important personage. It will probably be a fortnight before he can arrive in England, and till then, at least, the Duke will remain the sole responsible minister of the empire. This state of things is, we believe, unprecedented.

But it is doubtful what arrangements will finally be made. Conjecture has been busy with the names of those who are likely to take office.—London Spectator.

The British Parliament has been further prorogued from the 25th of November to the 18th of December.

FRANCE.—A new French ministry has been formed, with the Duke de Treviso (Marshal Mortier) at its head, and embracing most of the members of the cabinet as it existed previous to the appointment of the Duke of Bassano.

There is no news of importance, either from Spain or Portugal.

The plague continued its ravages at Constantinople. LIBERIA NEWS.—CORRECTION.—A sad mistake was made by us the other day—or rather in a letter which we quoted, and which had been so inaccurately written, as to lead us into error, in regard to the Liberia news. It was stated that all the passengers but one, of those who went out in the last preceding voyage of the Jupiter, had died. We have this morning had the pleasure of a long and particular conversation with Mr. Bogart, the intelligent supercargo of the late ship Jupiter. He informs us that, so far from that statement being correct, only a very few had died—of the emigrants but a very small number—and the great body of them were doing exceedingly well. Of the white Missionaries and their wives, there have been no deaths since our advice by the Edgar, last summer. Of this number, Mr. and Mrs. Spaulding are now in this city. It is expected that Mr. S. will return to Africa in the Spring.

Mr. Bogart gives us much interesting information respecting the colony, and our friends there. Mr. Finley and Dr. M. Dowell, who went out in the Jupiter in June, have both had a touch of the African fever, and had both recovered. They were in good health, and Mr. F. more hearty and strong than when he embarked from this city. Mr. Searl has returned from the Grand Bassa to Monrovia, and was ill of the fever, as also was Mr. Webb, another of the teachers who went out in the Jupiter. But they were not so seriously ill as to be considered in danger. Dr. Skinner, the physician and Missionary, had not been attacked by the fever, although he was exposing himself, by his indefatigable labors, by night and by day. His practice as a physician, had been attended with remarkable success, and he promises to be a great blessing to the colony. Mr. Finley, the acting Governor, had been much indisposed and disappointed that the Colonization Society had been unable to carry out the plans suggested in his correspondence last spring.—Com Ad.

Congress.

MONDAY, DEC. 22, IN SENATE.—Mr. Wright presented a memorial from a number of merchants and others, of the city of New York, praying the aid of Congress for fitting out an exploring expedition to the South Seas; which was referred to the Committee on Naval Affairs.

The House resumed, in the Committee of the Whole on the state of the Union, (Mr. Briggs in the Chair), the consideration of the bill to regulate and equalize the pay of the officers in the Navy.

I think there is a disposition to make some addition to the present pay of the officers of all grades, from the senior Captains commanding squadrons, to the gunners, sail makers, &c. At present however, it seems probable that a lower rate of compensation than that proposed will be adopted for the higher officers, and a higher rate for the lower officers. Mr. Pearce of R. I. spoke in favor of a liberal allowance to schoolmasters,—a highly important grade of officers, especially when the obstacles in the way of establishing a naval school were considered. He spoke in favor of increasing the pay of the junior officers, midshipmen, &c. and contrasted their situation and prospects of promotion with those of the senior officers now living, when holding a similar rank, contending that on this ground alone the pay of the former should be increased. It is a fact, as Mr. P. stated, that many of the present senior captains got into the Navy through the cabin windows, in consequence of the facilities at one time opened for rapid promotion. Jo. Com.

Mr. Watmough moved to strike out 'six,' in the pay of Chaplains, a substitute 'eight' hundred dollars. Mr. Reed suggested that the expenses of Chaplains were equal to those of any other officers. Mr. Wise suggested that the Chaplains ought to be discontinued or sufficiently paid. The amendment was then agreed to.—Ayes 79.

Mr. Mann then moved to strike out the clause respecting Chaplains; which was negatived.

The next amendment, which changes the name of 'Schoolmaster,' to that of 'Professor of Mathematics,' was agreed to.

The order with which the President prosecutes his hostile suggestions against France, is very amusing, though it would be alarming if his partisans should back him on this as on former occasions. He says he will have that money, if every American ship is sunk to the bottom of the ocean,—and if he goes down with them. Moreover, he declares, what is full of consolation, that he will make France pay all the expenses of the war.—Journ. Com.

DEC. 23d.—TRIBUTE TO LAFAYETTE.—Mr. Clay from the joint committee, appointed at the last session of Congress to take into consideration the subject of a proper manifestation of the national sympathy on the death of Lafayette, made a report, accompanied with the following resolutions.

Resolved by the Senate and House of Representatives, That Wednesday the 31st instant, be the time assigned for the delivery of the oration by John Quincy Adams, before the two Houses of Congress, on the life and character of General Lafayette.

That the two Houses shall be called to order by their respective presiding officers, at the usual hour, and the journal shall be read, but all legislative business shall be suspended on that day.

That the oration shall be delivered at half past 12 o'clock, in the Hall of the House of Representatives, and the Heads of the several Departments, the French Ministers and members of the French Legation, all other Foreign ministers at the seat of government, and the members of their respective Legations, be invited to attend on that occasion, by the chairman of the joint committee.

That the President of the United States, the Heads of the several Departments, the French Minister and the members of the French Legation, the other Foreign Ministers at the seat of government, and the members of their respective Legations, be invited to attend on that occasion, by the chairman of the joint committee.

DEC. 24. MAINE BOUNDARY LINE. The House of Representatives, was, most unexpectedly, occupied nearly the whole of this day with an animated and rather extraordinary debate on the subject of the North-Eastern Boundary question. Yesterday, Mr. LINCOLN, of Massachusetts, submitted a resolution requesting the President to lay before the House, (if not incompatible with the public interest) first, any communications between the government of the United States and that of Great Britain, in reference to the controverted North-Eastern boundary of the U. S.; second, any information which he might have, of the practical jurisdiction of the British authorities over the disputed Territory; and third, any correspondence which had passed on this subject between the Executive of the State of Maine and the government of the United States. The resolution came up this morning, in course, for consideration. As soon as it was read, Mr. Parks, of Maine, rose and remarked that, as the subject of the call was peculiarly interesting to the State of Maine, and as no member in either branch of Congress from that State, had thought it proper or necessary to move to lay the subject before the House, what was his object, and more especially, what was the object of the two last clauses of the resolution. Mr. Lincoln, in reply, went into a very full view of the state of the question, and of the rights and interests of the Commonwealth of Massachusetts in regard to it. Upon the erection of Maine into a separate government, a reservation was made to the State of Massachusetts of one half of the unappropriated lands in Maine, falling very little short, in extent, to five millions of acres. This property still belonged to Massachusetts, and hence her interest in the question whether the property and the sovereignty should be transferred to a foreign power, by the general

government. The State of Maine was so much excited by the character of the advisory opinion given by the umpire between the two parties, that she sent a commissioner to Massachusetts, in the person of the honorable gentleman himself (Mr. Parks), to beseech the aid of Massachusetts in resisting the contemplated encroachment on their common rights. The State of Massachusetts took cognizance of this appeal, and pledged herself to unite her influence and strength with that of Maine in resistance to the decree, if it should be attempted to enforce it. The effect of the joint remonstrances of the two States was felt in the councils of the nation, and the advisory opinion was disregarded. He referred to the message of the President, at the commencement of his term, in which he stated a negotiation was now pending with the British government, with a view to establish, as the boundary, the line designated by the Treaty of 1783, and he wished to know whether this government was prepared to settle the boundary in any other way, than according to the Treaty of 1783? In the mean time, he said, Massachusetts could not offer the land for sale and settlement. The progress of the survey and settlement of the country was obstructed by the British authorities. Such conflicts had already arisen between the settlers and the adverse party as threatened the peace of the country. The township of Madawaska, lately laid out and incorporated by the Legislature of Maine, had been prevented by the British from holding a town meeting to elect Representatives to the Legislature of the State of Maine. He wished that he had a right to speak for Maine; but the honor of Maine was not in his keeping. It was important to the interests of Massachusetts as well as of Maine, that the question should be settled; and, if he knew any thing of the temper of the two States, they would not suffer the subject to be much longer left to negotiation. Surveyors would be sent out and the settlements would be made, and, if a conflict ensued, the nation would look that it be well maintained on our part. When Mr. Lincoln concluded, Mr. Parks rose in reply, and said the House must be convinced, by this time, that the resolution was of an extraordinary character, and that the course of the honorable mover, considering that he was a Representative from the State of Massachusetts, was likewise extraordinary. Mr. Parks, after this exordium, went on to make a most extraordinary speech. The gentleman, he remarked, says he calls for the information because Massachusetts is interested in the lands in the territory of Maine. It was true, he admitted, that she was so interested; but he went on to question the legality of the title of Massachusetts to the lands. Before, he said, Maine was suffered to take the rank of a State, to which she was entitled by her numbers and respectability, she was obliged, by her kind, good mother to pay well for the boon, by the surrender of half of her vacant lands; but, he said, having thus purchased her freedom and become a sovereign and independent State, she would remember the past conduct of Massachusetts, and would not now feel any peculiar gratitude to the gentleman, a Representative from that State, for coming forward with this proposition, as if there was no individual representing Maine here or in the other House, to watch over her interests. The points which Mr. Parks went on to make, were, that it was improper and unprecedented to bring the affairs of a State before the House, as a tribunal for settling them, and that it would have been more proper for the gentleman from Massachusetts to have gone to the State of Maine himself, if he suspected any perfidy on her part.—that Massachusetts had nothing to do with the 'practical jurisdiction' asserted over any part of the territory of Maine,—that time, he thanked God, had gone by,—and it was no concern of hers, what jurisdiction, practical or theoretical, was established over the disputed territory; and that, finally, if the gentleman wanted the information, he had means in his power of seeking it,—not through this House but through the land agents of Massachusetts who traversed the forests of Maine when and where they pleased. He contended, also, that as a negotiation was pending on the subject, it was highly improper to lay all the papers and documents in regard to it before the public. In fine, he maintained that the property of Massachusetts in the territory of Maine, was rightfully obtained, as it was, gave her no interest whatever in the decision of this question; that the people of Maine were fully aware of their position in respect to this subject; and that the kind, but unsolicited, assistance of the gentleman from Massachusetts was unnecessary. He considered the resolution offered by the gentleman, as derogatory to the dignity of the State of Maine and her Representatives. As to the honor of the State of Maine, he thanked God it was not in the keeping of the gentleman; it was entrusted to Representatives of the State of Maine, and would be taken back by the people into their own hands, whenever their Representatives should be deemed unworthy of the trust.

Mr. Evans of Maine, the only anti-administration member from that State, took the floor in reply to Mr. Parks, and, in a very neat and vivid speech, followed him through all his views and statements. Mr. Smith, of Maine, supported the resolution, because he saw no harm in it, it being left to the discretion of the Executive whether he should furnish the information or not. But he disagreed altogether from his colleague, Mr. Evans, in his views. Mr. Foster, of Georgia, took a part in the debate, chiefly for the sake of expressing his gratification at hearing in it once more the good old State Rights Nullification doctrines.—Jo. Com.

Summary.

NEW ANTI-SLAVERY PAPER.—Mr. Elbridge G. Eastman of this town proposes to publish a paper in this place, to be devoted to the cause of immediate emancipation. Mr. Eastman has conferred with the Concord Anti-Slavery Society on the subject, and has their commendation. The first number will be issued the first week in January, to be published semi-monthly. Friends to the cause are requested to promote its circulation. The talents of Mr. Eastman, together with the assistance of several literary gentlemen, who will contribute for the columns of his paper, lead us to believe that this new periodical will be worthy of public patronage, and prove an efficient auxiliary to the sacred cause of universal freedom.—N. H. Bap. Recd.

ACCIDENT.—On Saturday evening, between six and seven o'clock, as the locomotive engine and cars on the Providence Railroad were returning from Canton, it being quite dark, some obstruction was discovered on the road, which had been placed there by some evil disposed person. The engine came in contact with this and broke off the fenders, without any other damage. The engineer in consequence, slackened the speed of the engine, and soon after, while proceeding at a rate not exceeding four miles an hour, perceived a horse and sleigh advancing towards him, on the railroad track. Two men were riding in the sleigh. Every effort was made to stop the engine, but before it could be done, it struck the sleigh, and one of the men was very seriously injured. The horse turned off from the track, so as to escape injury. The wounded man was placed in one of the cars and brought to the Hospital. The place where the accident happened was more than half a mile from the public road, the two men having driven that distance on the railroad.

—(Daily Adv.

'The Schoolmaster is abroad.'—The legislature of North Carolina has decided by a vote of 50 to 38, that a free man of color shall not be permitted to educate his own children, or cause them to be educated. We humbly conceive that it would be an act of charity, as well as patriotism, in some philanthropists of the day to raise a round subscription and educate the legislature.—New Yorker.

DISTRICT NO. 10. Whole number of votes 5009; necessary to a choice 2505; Nathaniel B. Borden has 2476; William Baylies 2407; Cromwell Washburn 112; scathing 14. There being no choice, the executive have assigned Monday the nineteenth of January next, for a third trial.

The Legislature of Mississippi has been convoked by the Governor for the choice of U. S. Senator and other purposes.

NOTICES.
Mr. GEORGE THOMPSON will deliver a lecture in Julien Hall, on Slavery, this evening.

The Norfolk County Bible Society will hold its next annual Meeting in the Court House at Dedham, on Wednesday, Jan. 7th, 1835, at 2 o'clock P. M. The members and friends of the Society are respectfully invited to attend.

American Union
For the Relief and Improvement of the Colored Race.
A Convention will be held in this city, on Wednesday, January 14, 1835, to consider the expediency of forming, and if thought best, to form, a Society for the Relief and Improvement of the Colored Race, by all wise and practical means. The hour and place of meeting will be made known hereafter.
WILLIAM REED, JOSEPH TRACY,
E. A. ANDREWS, JACOB ABBOT,
DANIEL NOYES, B. B. EDWARDS,
JOHN A. VAUGHAN, CHARLES WALKER.

Lane Seminary.—All letters directed to the Faculty Students or residents at this Institution, should be directed to 'Walnut Hills, Cincinnati, O.'

MARRIAGES.

In this city, Mr. George E. Watrous to Miss Martha C. Beley; Mr. Eben W. Lathrop to Miss Margaret J. J. Pool; Mr. Franklin Greenleaf to Miss Sarah Valentine; Mr. Joseph T. Orne to Miss Almira Johnson.

By Rev. Mr. Winslow, Mr. Paul Alden to Miss Frances W. Jones.

In Cambridgeport, Mr. Lyman Moore, of Lancaster, to Miss Mary Bartlett, of Northboro.

In Watertown, Capt. Arad Bailey to Miss Joan Wilson.

In Hingham, Mr. Leavitt Souther to Miss Helen, daughter of the late Maj. Melville, of Boston.

In Billerica, Mr. Abner Kneeland to Mrs. Dorothy L. Rice.

In Mansfield, on Christmas eve, by Rev. Mr. Clark, of Norton, Joseph Warren, Esq. to Miss Hannah, eldest daughter of David Gilbert, Esq. of M.

In Abington, Mr. Henry H. Brigham to Miss Mary K. Corbitt; Mr. Bela Alden to Miss Hannah Noyes; Mr. Samuel Reed to Miss Hannah Noyes; Mr. John Swain to Miss Rachel Lane; Mr. Reuben Studley to Miss Adeline Burgess; Mr. Amos Reed to Miss Rachel B. Reed; Mr. Cyrus Bates to Miss Mary Alden; Mr. Daniel Blanchard to Miss Louisa Shaw; Mr. Lyander Cushing to Miss Lydia Reed; all of A.

POETRY.

From the Observer.

On the death of a Wife, during the absence of her Husband.

The man of God, from distant toil
To his sweet home drew nigh,
And kindling expectation rose
With brightness to his eye:—
But she, the sharer of his joy,
The solace of his care,
Whose smiles of welcome woke his soul
To rapture, was not there;
He entered, and his darling boys
Came gathering to his side,
Tears glittered on their cheeks of rose,
Why were those tears undried:
And one, a stranger to its sire,
A new-born babe was there:
Its feeble hand pierced his ear,
Where was its mother?—where?
They told him, and he heaved down
To that oblivious cell,
From whence no tenant e'er returned,
Among mausoleum to dwell;
And there the glory of his house,
A lifeless ruin lay,
And bowing down, in bitter woe,
He kissed the unanswering clay.
But had not Faith and Hope been there,
Whose strong, inspiring breath
Had bore that parted friend above
The agony of death,—
Had they not stood divinely near,
To yield a sure relief,
What else could hold the soul unwrecked
Amid that tide of grief? L. H. S.

SPECTATOR.

BOSTON, SATURDAY, DEC. 27, 1834.

Editorial Labors and Trials.

It may appear rather strange that we, so soon after entering on our editorial career, should speak of troubles; and find it necessary to make explanations. But such is the fact; and our apology will be seen in the sequel.

For the past week or two, we have had too much labor on our hands. Most of the time, the publisher has been absent, promoting the circulation of the paper; and as we have been unable to procure a clerk, we have had to be book-keeper, proof-reader, director, overseer of the paper, and editor. We have had our four columns of matter a day to furnish our compositors, and all the labor of writing, selecting, and preparing it. While we have been employed in other matters, the call has frequently been made, "more copy," when we had it not prepared. We set ourselves to work, writing with the greatest possible dispatch, handing the copy to the compositor as fast as written, without a revision; and the next we see of it, is in the proof. This we look over, chiefly to find the errors of the press, while the compositors are still calling out, "more copy." Our paper goes forth, and soon messages begin to come in; one accuses us of Garrisonism, and another of deserting the anti-slavery cause; and so of our theological views, &c. &c. Though we have the consolation of believing that we have done some good in awakening public attention to important subjects, yet we have fallen into some errors, which candor requires us to acknowledge. After the first of January, we hope to get our paper under more systematic regulations, and then to give our time wholly to our appropriate duties.

We will now pay a passing notice to some things which require correction and explanation. In our last paper, we stated that the ball, &c. of the Kneelands to commemorate the birth of Thomas Paine was to be on Sunday evening. We think we are mistaken in this, though we have not yet heard so, and the notice may mean that preparations were then to be made on the Sabbath for an anniversary on another day. Even in that case, there is enough to shock every Christian, that such business should be transacted on the Sabbath. The notice of the proceedings on the Sabbath, Th. Paine, and the ball, were all spoken of in the same connection, and no other day but Sunday was mentioned; and the natural inference was, as every one will see by referring to the paragraph, that the whole was to take place on the Sabbath.

Again: because we said, "if we thought opposition to colonization was one of the necessary ingredients to being a member of the Anti-Slavery Society, we would abandon it forever," we have been supposed to admit, that friendship to the Colonization Society and to the Anti-Slavery Society can co-exist. This is not our meaning. No real anti-slavery man can be a friend to the Colonization Society. We have hesitated about making this declaration, lest here too we may be misunderstood, and appear to be opposing that society. Such is not the fact. If any man is friendly to the Colonization Society, and at the same time sees nothing in the principles of the Anti-Slavery Society to which he cannot give his assent, we consider that as no obstacle to his joining the Anti-Slavery Society. We say again the best way to bring the Christian community on to anti-slavery ground,—as we trust will be done in a very short time, with the blessing of God,—is to say nothing of colonization, but simply to present before them the anti-slavery principles of the gospel; and when they become gospel abolitionists, they will of course abandon the Colonization Society. These anti-slavery principles of the gospel, we regard as more important than the principles of any Anti-Slavery Society. We believe these societies may be improved, that more of the gospel may be thrown into them.

Here again we have been misunderstood. We last week said, "We wish to be considered as advocates of anti-slavery principles, not of the Anti-Slavery Society." If we had read this sentence in a calm, cool state of feeling, we should not have said it. It does not express our meaning. When we wrote it, we had in our mind the impression of a large part of the Christian community, that the anti-slavery men are a sort of oppositists. Our mind was on the first part of the sentence, and the last part was written merely to carry it out. The main idea was, we will be guided by Christian anti-slavery principles, and if the Anti-Slavery Society, as you appear to suppose, is not guided by such principles, let it go; we love the principles more than the society. This is not saying the society is not guided by such principles, for we believe it is; and if we thought otherwise, we would not belong to it. We do not wish to be considered the organ of any particular society, so much as of correct principles. Is there any thing in this which intimates that the society is not governed by such principles? We might make a similar remark respecting the Bible or any other benevolent society, and would think of charging us with inconsistency.

With this same state of feeling, we wrote all the editorial articles on this subject in that paper, on the same day it went to press, while we had a dozen other things to attend to. We had just been reading,—"Is it right? Is it Christian?" by a correspondent, and also the query of another, and wanted to say, "If the Anti-Slavery Society is what you suppose, we wish it may fall, and good men may come forward and form another." This was on our mind when we said, in speaking of Mr. Smith's second letter,—"He wishes the present organization to remain, but to have good men come forward and take the business into their hands. This is just what we wish, and what we trust will soon be done." This implies a want of confidence in the present Anti-Slavery Society. Now the management of the present Anti-Slavery Society, while we were penning this sentence, never entered our mind. We have before given our testimony to the Christian spirit of the association with which we are connected. We wanted to say,—"We wish all good men to come into the Anti-Slavery Society, and if, as Mr. Smith appeared to suppose, an improper spirit is now manifested, let the good men now out of the society come in, out-number the Garrisonites, as they are called, and control the whole affair. If they can do better, we will gladly stand aside; and Mr. Garrison, we know will say the same. At the same time, we admit that individuals of the Anti-Slavery Society have said things, which it were better not to have said. But this, as a reason for not joining the Anti-Slavery Society, comes with a poor grace from a colonizationist for you can quote hardly any thing from a colonizationist which our northern colonizationists will assent to. How much reason, then, have the friends of the Colonization Society for complaining of a few sentences of some of the advocates of anti-slavery, and for giving that as a reason for not joining the Anti-Slavery Society. The latter society is certainly no more responsible for the sayings and doings of its individual advocates, than the former.

As to the other paragraph, to which exception has been taken, we should have thought it useless to say it is ironical, had not some taken it for sober earnest. The very important movement, we then thought, and still think, will prove an entire failure. We consider success in any half way measures, like moderate drinking in temperance, utterly impossible. But we say,—let them go on. Where they have tried and failed, they will join us.

As we are now at it, we may as well close the year by clearing our table of complaints, and on the new year, take a new start, and try to do better. We begin with the following:—

Boston Dec. 24 1834.

"Will the Editor of the Spectator please inform a subscriber what is the meaning of a short paragraph on the first page of this day's Spectator, in which he notices an article in the last Trumpet. Having studied for some time, and being unable to discover the intent or drift of the piece, he takes the liberty to inquire, why it was inserted?" L.

It was inserted simply as a piece of information; that the religious public may know what is going on in the irreligious as well as the religious world. We mean just as we say; and we do not desire our readers to read a paragraph two or three times to find out what we mean. We intend to write so plain, that one perusal may be sufficient to get at our meaning. We do not like to have our paragraphs scrutinized for the sake of finding some hidden meaning. The reflections of our own mind on writing it were, that reporters of revivals, and those who speak of those reports, should be very careful in what they say, as the enemy is among them taking notes.

As we are now on the subject of hidden meanings, we may as well insert the following. We had quoted several passages of Scripture to show that happiness is, in the Bible, presented as an inducement to holy action. Some, it appears, thought we by this intended to give some peculiar theological views. Just to gratify our correspondent, we insert the quotation from Hopkins, though it appears strange to us, that he thinks any Christian would give more weight to Hopkins's than to the Bible.

Mr. Editor.—Your remarks in the Spectator of Dec 10th on happiness as the spring of voluntary action I read with interest, and think I understood the sentiment you intended to advocate. Still, as some others with whom I have conversed, received a different impression from your remarks from what I did, and thought you meant to advance the opinion that self-interest is the ultimate motive of action. I wish to inquire whether you meant to say any more than is implied in the following extract from Dr. Hopkins's Essay on the Nature of Holiness.—Speaking of self love or a desire of happiness he says:

"It is essential to all moral agents being implied in every act of will. Without it we could have no choice or power of will, we could neither love nor hate, choose nor refuse. It is common to all moral agents, holy and sinful, and is essential to every act both of sin and holiness. It is properly a natural capacity, as much so as the faculty of understanding or power of will. It is therefore in itself neither sinful nor holy; but a foundation or capacity for either. Should this cease in angels or devils, they would no longer be holy or sinful."—p. 19.

Yours, W.

We see no objection to Hopkins's statement, but we like our scriptural statement better, because it is plainer, more easily understood, and expresses the doctrine more clearly. If any one does not believe our statement, why, he does not believe the Bible, that is all. This point is not disputable, except with an infidel.

Here is another:

Mr. Editor.—In perusing the columns of the New England Spectator last week, I noticed one of its communications signed T. of L. That portion of this article which seems most desperate is, where he says the Boston Recorder, and other religious papers have done more to retard the cause of emancipation, and prolong the reign of slavery, than the devil has done by mobs, and threats, and brickbats. (1.) To say the least, I should infer from this allusion to the Recorder, that T. of L. considered that paper as exerting a very wicked influence, and ought to be ranked only with such as would countenance mobs, and best serve the devil. This he would have the public believe, for the fact that he caused it to be published proves it; consequently, T. would have it understood that when subscribers of the Recorder, we were doing no less than supporting by money and influence, the cause of the devil. Now, Mr. Editor, if T. of L. views the Recorder in this light, and he is any way the standard for anti-slavery folks to aim at, then I say, deliver me from such company. (2.)

I feel it no less than my duty, as a subscriber of the Recorder, and also of the Spectator, and a supporter in the cause of emancipation, (but no Garrisonite) to say, with your liberty, through your valuable paper, that T. of L. has caused to be published as above mentioned, that which he did not prove, and is not true. (3.) Yours, F.

1. What has put New England Christians asleep on this subject?

2. Did F. never take a paper in which ardent spirits and theatres were advertised? and was he responsible for their effects?

3. Of this, each one must be his own judge.

We will simply note one more, and let the others pass. A correspondent says:—

"I regret to be obliged to give up my hopes of seeing such a periodical as I long and faintly have published in New England. A paper free from the spirit of ultraism, and the language of radicalism; combining substantial learning with popular versatility; and fired with a noble ardor to sustain the truth wherever found, and to assail all the shapes and names of error. Such is a sketch of the paper I would have."

The latter part of the paragraph expresses what we intend to make our paper. But then there is that "ultraism" and "radicalism," our correspondent cannot endure. We are accused of ultraism in so many forms, and for so many reasons, that we begin to think all that it commonly means is,—"You do not think as I do." There is no writer in the country that is more ultra against Universalism, and other radical errors, than the author of the above note. We could come no where near him, if we tried. And yet, forsooth, because we go beyond him in one or two other things, he cannot support our paper because we are ultraists.

After all, we have made up our minds that "ultraism," in its present acceptance, means simply calling things by their right names; and so we shall go on, contented to be called ultra.

For the New England Spectator.

Premium of \$200 for four short Tracts.

Benevolent individuals having placed at the disposal of the EXECUTIVE COMMITTEE of the AMERICAN TRACT SOCIETY the sum of Two Hundred Dollars, that amount is hereby offered in four premiums of Fifty Dollars each, for the four approved Tracts, not exceeding four, or at most eight pages each, (or 12 pages, if a narrative,) which shall be best adapted to interest the great mass of readers, and guide them individually to Christ, and for general distribution as an introduction and auxiliary to faithful Christian effort and prayer for the salvation of men. Committee of award, Rev. Thomas De Witt, D. D. and Rev. William R. Williams, of New-York; and Rev. Benjamin C. Cutler, of Brooklyn. The manuscripts to be at the disposal of the Society's Publishing Committee, so far as desired for publication; and to be transmitted (post paid) to WILLIAM A. HALLOCK, Corresponding Secretary, No. 150 Nassau-street, New-York, or before the Society's ensuing anniversary, May 13, 1835.

The calls on the Society's Depository indicate that there is a prevailing demand for short Tracts; so simple in their style as to be adapted to all classes of readers; so attractive in their titles and structure, that they will be read; and at the same time so awakening and clear in their exhibition of truth as to be adapted to lead the sinner directly to Christ.

Hundreds, if not thousands of Christians are awake to the duty of laboring for the souls of men in connection with Tract distribution, who especially wish such Tracts as an introduction and auxiliary to their efforts.

And it is believed that many pastors of churches and others in our favored country, whose labors God has blessed in the outpouring of the Spirit, and who have been outpouring to direct the minds of those under the strivings and teaching of that blessed Agent, are admirably qualified, with Divine aid, to write Tracts adapted to the necessities of our fellow-men. Many have been made acquainted with facts in the religious history of individuals, which, embodied in a narrative, might be of unspeakable benefit to others.

Is any method possible whereby such writers can, with equal sacrifice, accomplish greater good? Of a short, interesting, and effective tract, it may be expected that from 50,000 to 100,000 copies will be circulated by the Society in a single year.

While the Committee believe that this ready access to multitudes is occasioned in no small degree by the union in the Society of Evangelical Christians of different denominations, they feel constrained to add their united conviction, that this union, in the sight of God, precludes their publishing no great practical and fundamental truth of the Gospel. A few points pertaining to the ordinances and government of the church they agree to pass in silence; but in reference to the plan of salvation, and the way of the sinner's acceptance with God, they are of one heart and mind. Man's utter ruin by sin—the full salvation provided through the death and righteousness of Christ—the solemn obligation devolving on all immediately to accept of this salvation by repentance and faith in Him, as the first, great and only duty in which the sinner can be acceptable to God—and that this is done solely through the renewing of the Holy Spirit—are truths which the Committee desire to urge with all the solemnity and force of which language is susceptible, or which the minds of writers can conceive, or the human heart feel.

If they believe many of the Society's Tracts and volumes bear the surest confirmation. If the solemn appeals of Baxter and Alleine; of Doddridge, Flavel, Richmond, and Pike; of Edwards, Brainerd, Payson, and other American authors, living and dead, issued by the Society, are not of this description, the Committee look in vain to find such among all the writings of uninspired men. They beg writers to place themselves in the immediate presence of God, and to write as His messengers to guilty men whom they are soon to meet in judgment; and with an eye single to His glory and their salvation, under the guidance of the Holy Spirit in answer to prayer, to pour out for the printed page all the emotions of their hearts. They have never met with truths too awakening or heart-rending to be, in their opinion, adapted for circulation by this Society. A Tract thus glowing and burning, as if kindled in Heaven, they consider more valuable than silver and gold, even when consecrated to the Treasury of the Lord.

By order of the Executive Committee of the American Tract Society.

JAMES MILNOR, Chairman.

WILLIAM A. HALLOCK, Corresponding Secretary.
O. EASTMAN, Visiting and Financial Secretary.
New-York, December 1, 1834.

Manuscripts from the Eastern States may be addressed to care of Rev. SETH BLISS, 5 Cornhill, Boston.

Religious Newspapers.

BY A PASTOR.

Eight years ago, my people took something like fifteen religious papers, which have been increased since to about one hundred. I was led to make efforts to increase the number by seeing the difference between those who read them and others. The men who took a religious paper, caused their families to hear fifty-two more sermons a year, than their neighbors. Their minds expanded and they grew in grace faster than others, and retarded the progress of religion much less by narrow prejudices. They did not neglect family or social worship, nor need the discipline of the church. Their children and youth voluntarily filled one Sabbath-school, Bible class, and inquiry meeting. The Sabbath-school scholars, rose from one hundred and forty to five hundred, and the Bible class scholars, to more than two hundred. Solicitors for benevolent societies soon learned to make little calculation on those who read no religious papers. But as papers increased, our contributions rose from \$100 a year to \$1000. The aid afforded by the papers, encouraged the preacher to early engage in the temperance war, and then he would have been overthrown, but the editor kept up a constant fire of heavy artillery, till our cause numbered a 1000. We had no long struggle with any anti-temperance man, who read religious papers. Yours, F.

Volunteers were often called for to keep Sabbath-schools, carry on the monthly distribution, and to supply the destitute with Bibles in the neighboring townships. Very few, if a single person has performed these self-denying services, but such as read religious papers. We have some who denounce these things, and neglect devotional meetings. Their children are not in the inquiry meeting, nor the church. Some few have neglected family prayer, done things worthy of discipline, and been excommunicated. But I have not known these persons to read a religious paper. If a person is to withdraw from benevolent societies, and other good things, he will make his prologue a billet to have the paper stopped.

Those who do not read a religious paper will usually talk of a want of money; but except in a very few rare cases, money is not so much needed as a taste for reading, a love for religion, and a knowledge of the value of a paper to a family.

To remedy these, I often preached on the necessity of religious intelligence, and how this was secured by a periodical. The same thing was urged on the young, both in public and private. In pastoral visitation the family reading was a matter of discussion, and in this way a paper was often added. In the pulpit, and every where, I have always contended that good men should at least put heaven on a par with earth. If a man takes a political paper, he should not make any pretensions to be a Christian, unless he also takes a religious paper. Persons removing into the place, commencing house-keeping or making a profession of religion, have been urged, the next thing after the Bible, and family worship, to have a religious paper. Persons were appointed in different parts of the congregation to call on the people, and urge them either separately or jointly to take a paper. A plan was at one time suggested to raise a fund in the wealthy part of the church to supply the poor with a paper. Seeing that they who read a paper five years, become another order of Christians, I have kept my eye on the subject and pressed it on the people, as often as prudence would permit. I feel confident, from actual experience, that he who would raise his people, can spend a part of his time no better, than pleading the cause of religious periodicals.

Cin Jour.

African's Friend Society.

MR. TRACY.—A Convention was held at Shirley on the 16th inst. for the purpose of adopting measures to form an organization different from any already existing, having reference to slavery and its kindred topics. The Convention was composed of delegates from ten congregations connected with the Middlesex Union Association. After much deliberation, the following Constitution was unanimously adopted as the basis of the proposed organization. It was signed by every delegate and several other gentlemen present. The first quarterly meeting is to be held in Groton on the first Wednesday in January, at which time the society will be fully organized by the choice of officers. We would take this opportunity to invite the attendance of all persons within the limits of the Association, who approve the plan and are ready to subscribe the Constitution.

Recognising the African race as brethren of the human family, creatures of our Creator, who hath made of one blood all nations of men,—deeply deploring the blighted condition of that vast continent, now radiant with the light of religion and of science, the horrors of the slave trade now done away but in part,—and especially the present guilt and danger of our beloved land arising from the continuance of slavery within its borders,—believing that our free colored population hardly less than those who are still in servitude, need the hand of Christian philanthropy to elevate and prepare them to enjoy, intelligently, and usefully to themselves and others, the rights of freedom, now little better than nominal;—believing that the principle of voluntary association is to be mainly depended on for the dissemination of light on the subjects, and the consequent excitation of a healthful, reformatory public sentiment which shall ultimately proclaim liberty to the captive, and emancipate every slave on the face of the earth;—and earnestly desiring the accomplishment of an end so dear to every lover of God and man, we do accordingly agree to form ourselves into a society, under the following Constitution.

Article 1. This Society shall be called 'THE AFRICAN'S FRIEND SOCIETY of Middlesex North and Vicinity.'

Art. 2. Its object shall be, the benefit of the African race, including the emancipation of those who are enslaved, and the temporal and spiritual improvement of all, whether bond or free, both in this and other lands.

Art. 3. While, in the prosecution of this object, this society does not restrict itself to the use of any particular class of means, but is at liberty to adopt such measures as the Providence of God may from time to time suggest, yet our principal aim at present lies in obtaining and diffusing correct information and right views concerning the following topics. 1. The state and prospects of Africa; including the slave trade with its remedies. The existing or future colonies with their influence and results,—openings for missionary effort,—general character and capacities of the African race, and other topics having a bearing upon the temporal and spiritual improvement of that portion of the human family. 2. Slavery in the United States, including its origin,—its rate of increase, the state of its subjects, both in body, mind, and soul,—the difficulties, whether of a constitutional or other kind, in the way of its extermination,—and the best methods of producing that change in the public sentiment, both at the North and at the South, without which it is evident slavery can never be peacefully or safely abolished. 3. Our free colored population, including their numbers, rate of increase, moral character, theoretic privileges, compared with practical civil and social disabilities, and the most hopeful way of elevating and blessing them.

Art. 4. In the accomplishment of these objects, this society pledges itself to the community to use no means but those which are consistent with Christian charity and enlightened zeal. To all whom we would convince, we would address the language of kind and sober entreaty, rather than of railing and bitterness. We would fair use 'soft words and hard arguments.' Our motto shall be 'LIGHT AND LOVE.' While we are neither auxiliary to nor identified with either of the existing National Societies, we are not prepared on the one hand to denounce the Colonization plan, or to give up hope concerning it as a means of great good to the suffering African, nor on the other hand to impugn the motives of those whose efforts for the abolition of slavery we may not be fully prepared to second as judicious and promising success.

Art. 5. Any person may become a member of this society by subscribing this Constitution.

Art. 6. The officers shall be, a President, Vice Presidents, Corresponding Secretary, Recording Secretary, Treasurer and Executive Committee, to be elected by ballot annually at the meeting in January.

Art. 7. There shall be four regular meetings in each year, on the Wednesday following the first Tuesday in January, March, July, and September.

Art. 8. Any By-law, not inconsistent with this Constitution, may be adopted at any regular meeting by a vote of a majority.

Art. 9. This Constitution may be altered or amended at any regular meeting by a vote of two thirds of the members present, provided such alteration or amendment shall have been proposed in writing at the preceding meeting.

COMMUNICATED.

From the Ladies Magazine.

Convents are increasing.

Yes—convents are increasing, and they will increase rapidly unless the protestants exert themselves to establish permanent female seminaries. These seminaries must be endowed either by private individuals or by legislative aid. Is it preposterous to think that the latter will ever be obtained? Because Americans never have devoted a dollar, by public appropriation, for the improvement of the female mind, must we conclude that the sex are always to be neglected? We do not believe this; there are influences now in operation throughout our land, which must lead protestant Christians to make serious efforts for a better system of female education; these efforts, and the consequent improvements, will show the necessity for greater exertions; the impolicy, as well as injustice, which has hitherto doomed the female intellect to ignorance and degradation, will be felt; men will understand that, in denying to woman instruction, they have been perpetuating their own bondage to ignorance, for it is the law of nature, that the child follows the condition of its mother. While she is the being only of sense and fancy, governed by passion and caprice, as she must be while her powers of reason and judgment are uncultivated, it is folly to expect that the intellect of her sons will be fully developed and skillfully trained.

There are seventy-eight chartered colleges and universities in the United States, for the education of young men. All these schools are endowed, some very richly, in lands or money, or both; they are furnished with libraries, and every facility which a liberal public can bestow for the thorough instruction of the pupils,—while not a single public seminary has ever been established, endowed and devoted solely to the education of female youth! The catholics have endowed private seminaries, or convents, and they are reaping the reward of their efforts in their increasing influence. Shall we blame them for this? Surely not. If protestant Christians do not provide for the culture of the female mind, the catholics ought at least to be undisturbed while laboring in the neglected field. Nor can their errors in education be exposed while the protestants delay to form a standard, and show examples of the superior advantages which the pure and enlightened Christianity of the reformed church might introduce into female schools.

The great west is the arena where the struggle between the protestant and catholic principles is mainly to be carried on. The Lane Seminary has been founded, near Cincinnati, for the express purpose of educating pious young men to sustain the protestant cause. It is well known that the Rev. Dr. Beecher visited the north, last August, for the purpose of raising funds to aid this seminary over which he presides. He wanted \$35,000—and he obtained it! We had the gratification of listening, several times, to his eloquent appeals before the Boston orthodox churches;—and we should have thought it strange had he not succeeded. He showed the possibility of such great achievements in knowledge, in morality and piety, could his plans be fully carried into operation, that every friend of human happiness, every believer in the promises of the Gospel, who heard him, must have wished success to the Lane Seminary.

Dr. Beecher stated that, could he obtain the funds, (which he did obtain) the Lane Seminary would, in the course of the next five years, send out a thousand young men, pious, talented, educated preachers of the gospel of Christ according to the protestant faith, throughout the valley of the Mississippi!

Where are the thousand young women, who are destined as wives for these protestant clergymen, to be educated? There are, probably, twelve or fifteen catholic female seminaries in the valley of the Mississippi; in many respects these must have great advantages over the private protestant schools, which are very few in number, and managed chiefly by individuals who open them merely as an expedient to obtain a livelihood. The convents are now considered the best and most fashionable places of education; they are also the cheapest, and to them the daughters of protestants will be sent. And there, in all human probability, many of the future wives of the pious students of Lane Seminary, are now receiving their impressions.

We hope the next time that Dr. Beecher comes to plead the cause of education in the west, it will be in behalf of females. With his fervid zeal, which 'nothing discourages, nothing dismays'—he might rouse the public mind; and when once awakened to the importance of this subject, we feel sure that Christians will not sleep again, and allow the enemy to sow tares in the garden of the female heart, where nothing but good seed should ever find root. We have hope, too, that the great movement in relation to female instruction is now commencing at the west. We have lately read a published letter from the Rev. W. M. Thompson, directed to the Society of Inquiry on Missions at Lane Seminary, which contains such powerful and pungent truths, that we think those who are directing plans for the conversion of the world, must see the indispensable necessity of educating women. Mr. Thompson is stationed at Beyroot, a city of Syria, at the foot of Mount Lebanon. We shall give an extract, which we hope our own sex will read and lay to heart. Women can do much for themselves, much for each other, if they will only use their influence and means.

Will not those young missionaries, who have been educated mostly by female beneficence, plead, like the Rev. Mr. Thompson, the cause of women?

CONDITION OF FEMALES IN THE EAST. Female education is totally neglected. A vast unvaried and dreary blank—comprising half the mind of Syria and Palestine. Wretched! wretched daughters of Judah, Samaria, and Galilee, no one cares for your souls—most deny that you have souls—and all hold you in contempt: your bodies in slavery, your minds in Egyptian darkness. If there can be degrees of obligation to that gospel which bringeth salvation, surely the females have the greatest cause to rejoice in it, and the strongest inducement to pray and labor for its universal dissemination. We would most earnestly and affectionately recommend to the pious ladies of America, the condition of their enslaved sisters in Palestine and Syria, and in fact throughout the whole Mohammedan and heathen world.

'The fact is, that a very large proportion of the charities and prayers in Christian lands is constituted by the ladies. Withdraw their animating labors from the benevolent operations of the day, and the right arm of every one of them would be palsied and dead. Another fact equally clear, is, that the female portion of every heathen land, are by far the most needy of immediate and most energetic efforts to enlighten them. In my estimation, there is no proportion between them and the necessities of the two sexes. Look at this, ye daughters of christiandom, until your hearts bleed, and your cries ascend to heaven, like Israel's cry of distress in Egypt and enter into the ears of the Lord of Sabaoth. Look, until every sleeping eye is awakened to ceaseless action—your sisters dwelling in these habitations of cruelty, call upon you to deliver them from degradation and bondage of both body and mind, temporal and eternal; and shall they not be heard?

'Of all the thousands to whom we may distribute books, not one is given to a female. It is literally a fact, that I never thought of offering a tract to a female in Syria, and would now as soon think of presenting it to her donkey as to herself, and for this plain reason, that the one would derive as much advantage from it as the other. Millions of men are perishing, where not one female knows her A B C. Millions have the word of God put into their hands, who would be ashamed to read it even to the wife of his bosom, and consequently remains a sealed book to the whole female sex. Thus they not only live, but die like the beasts that perish. Now, have corresponding efforts been made to benefit the females in heathen lands? Has not the contrary of this been the fact in the history of most missions, especially those in Mohammedan countries? And this, not from want of interest on this subject, but from the fact, that the female portion of every heathen land, are by far the most needy of immediate and most energetic efforts to enlighten them. In my estimation, there is no proportion between them and the necessities of the two sexes. Look at this, ye daughters of christiandom, until your hearts bleed, and your cries ascend to heaven, like Israel's cry of distress in Egypt and enter into the ears of the Lord of Sabaoth. Look, until every sleeping eye is awakened to ceaseless action—your sisters dwelling in these habitations of cruelty, call upon you to deliver them from degradation and bondage of both body and mind, temporal and eternal; and shall they not be heard?

which have controlled their operations. But it is high time that these opposing circumstances should be made to yield. They are not insurmountable, even here, under the eye of the haughty Turk, nay, they must yield, before this mission shall reach the full harvest of the Lord. But I am thoroughly and deeply convinced, that this never will be done until the subject is regarded in a new light by the Christians at home. Until it is the reigning object of the females at home it will not prosper. I greatly fear. They not only require efforts of peculiar and distinctive character, but they absolutely demand far more of them than the other sex. They have to be elevated from a far greater depth of degradation, and ignorance, and in opposition to difficulties incomparably more obstinate and disheartening. If you be disposed to inquire why I write to you on this subject—I reply, because it is the most urgent and distressing in the country; and I intend, God helping me, to write to all who can have any influence and to continue to lift up my feeble voice until it is heard, or some more able pen shall plead their cause, or the tongue lies silent in the grave.

WHAT OUGHT TO BE DONE?—If you ask what ought to be done, my answer is, that which I have so little experience, it is impossible to tell that ought to be done. This much, however, may be said without fear, that a far greater amount of effort should be immediately directed to this miserable half of the human family. That missionaries should be sent out with this great object solely in view. That they should be furnished with all kinds of apparatus suitable for their arduous work, which would differ very much indeed from the common outfit of missionaries.

The task of promoting female education involves on those who profess Christianity. The necessity for great exertions cannot be doubted by any real follower of Christ, who will give attention to the subject. What avails it to send missionaries to heathen lands, to preach to the men the religion of the cross, while the women are training their sons in the creed of Juggernaut. Convert and teach a heathen man, and you have one disciple of the Christian faith. Teach and convert a heathen woman, and you have, if she be a mother, a family who will be nurtured in the Christian faith.

We have not time, in this article, to discuss the subject as its importance deserves. We intend to pursue it; female education, and its results, shall be the ruling theme of our Magazine—its importance to the promotion of civilization, Christianity, human improvement and happiness, renders it deserving of the earnest attention of the philosopher and the philanthropist. Will not such aid us in this work? Our protestant writers must rouse the public mind; measures must be taken to diffuse knowledge; and above all other considerations, female education must be provided for—otherwise convents will increase, and catholicism become permanently rooted in our country.

Comprehensive Commentary.

THE Agent of this work would announce to the subscribers and others, that the following persons are appointed, and have consented to act as Agents for the work, from whom the best copies may be obtained on application. Ministers of the Gospel, and others disposed, are requested to obtain names and forward them to him, in Boston, by mail or otherwise, for which a satisfactory compensation will be made.

Agents.—Messrs. Ford & Damrell, Boston, corner of State street and Wilson's Lane; J. Wilcox, & Co. Providence, Bookellers; Rev. Asa Rand, Lowell; Deac. J. S. Adams, Groton; Mr. John W. Archer, Salem; Emerson and Underwood, Lynn; Messrs. Wm. Reed, Taunton; Richard Tuttle, Bedford; Deac. Mark H. Newman, Andover; Col. Amos Tappan and Mr. Charles Whipple, Newburyport; Rev. W. H. Dalrymple, Newton Theological Inst.; Rev. Mr. Town, Amesbury Mills; Mr. Warren Kimball, Ipswich; Samuel B. Russell, Marblehead. J. E. FULLER, General Agent.

RELIGIOUS SOUVENIR FOR 1835. W. PERCE, No. 9 Cornhill, will receive in a few days, a large supply of this valuable Annual, edited by the late Rev. G. T. Beddell, of Philadelphia. The work is bound in elegant embossed Morocco, gilt edge, and embellished with eight splendid engravings.

Embellishments.—Frontispiece; Wm. Wolff, Vignette; Sunday Morning; Destruction of Sodom; The Invasion; Frederick and Ellen; Early Piety; Calumet, or the Christian Indian.

Contents.—New Year; The Rescue; To—Flowers of the Cemetery; Morn; The Anointing; Self-Control; Sunday Morning; The Sunday Excursion; The Well of Bethlehem; A Winter Sunset; Death of Sampson; The True Friend; The Destruction of Sodom; To My Sister; Influence of Woman; Peace of God; Death of Beda; My Ancestry; The Invasion; The Rising Eagle; The Friend and Ellen; The Widow's Consolation; The Rain Drop and Lily; Moravian Missions to Greenland; Early Piety; Christian Benevolence; The Missionary's Death Bed; Heaven; Stanzas; The Waterfall; Calumet, or the Christian Indian; Obl